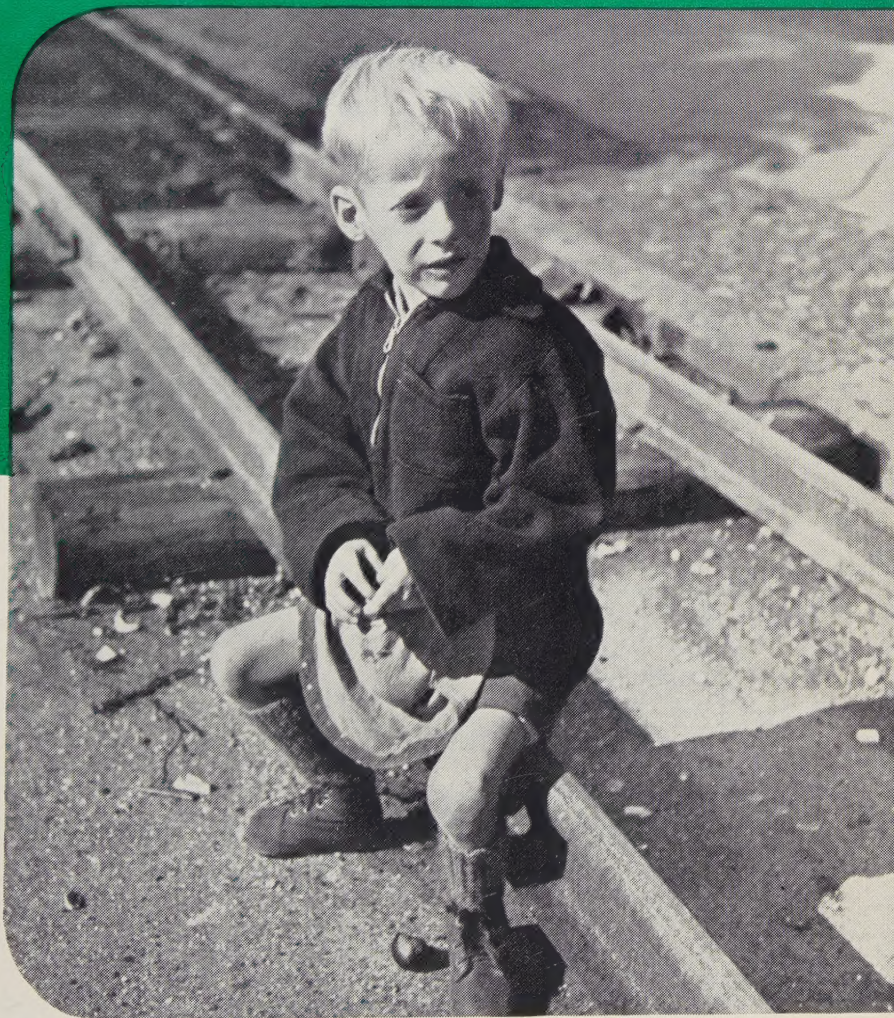


The LUTHERAN



WAITING FOR THE FUTURE

So far there doesn't seem to be much future for this homeless German lad

APRIL 21, 1948

Vol. 30, No. 30

5 CENTS

Prove me now . . . saith the Lord

FAITH IS THE SUBSTANCE of things hoped for. . . .

I had heard my pastor use that text many times. Recently I saw it illustrated when I stopped over between trains in a small country town. A farmer, known as Jim, was standing idly near a freight platform when another farmer, Curt, drove up in a small truck loaded with lumber. The conversation went something like this:

CURT—Hi, Jim, what are you doing? Watching the trains come in?

JIM—Yep. (He paused.) Got all your planting done?

CURT—Finished putting in the corn this morning.

JIM—Corn again? You took a licking on that stuff last year.

CURT—I know, but I learned something about it too.

JIM—Ground looks pretty wet. Seed'll probably rot in the ground.

CURT—Don't think so. I dug some drainage trenches.

JIM—Get pretty dry if it don't rain.

CURT—Built a dam last fall. Figured a way of using the drainage ditches for irrigation too.

JIM—Grasshoppers supposed to be bad this year according to reports.



CURT—Placed an order yesterday for a new chemical that's supposed to stop them. By the way, is your planting all finished?

JIM—Nooo, can't quite make up my mind what to put in.

CURT—Been pretty busy fixing up your machinery, I guess. . . .

JIM—Well, can't say as I have. Parts are hard to get you know. Then again, there's no use fixing up the mower if I plant corn.

CURT—You planting corn too?

JIM—I would if I was sure of a good harvest this year.

CURT—Well, got to be going. See you in church.

JIM—Don't think so. Never seem to get much out of it. Besides I've a lot of planning to do. What you figure to use all that lumber for?

CURT—I'm building a bigger corn crib. So long.

The LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: CHRISTIAN FAMILY WEEK - - - By Earl S. Rudisill

THE CHURCH IN THE NEWS

Empie is National Council director

Election of Dr. Paul C. Empie as executive director of the National Lutheran Council took place April 5. The Council met in Chicago to name a successor to Dr. Ralph H. Long whose death occurred Feb. 19.

Dr. Empie had been assistant director of the Council since Sept. 1, 1944. He was elected director by commissioners representing the eight Lutheran churches in the Council. Other persons in addition to Dr. Empie who had been proposed for the office by the Council's executive committee had requested that their names be withdrawn from consideration.

Following ordination to the ministry in 1932, Dr. Empie was for five years pastor of a Philadelphia congregation. From 1937 until 1941 he was superintendent of the Germantown home for orphans and aged, and then became secretary of benevolence of the Ministerium of Pennsylvania. He is 39.

As director of Lutheran World Action since 1944, Dr. Empie had much responsibility for the highly successful appeals for overseas relief funds.

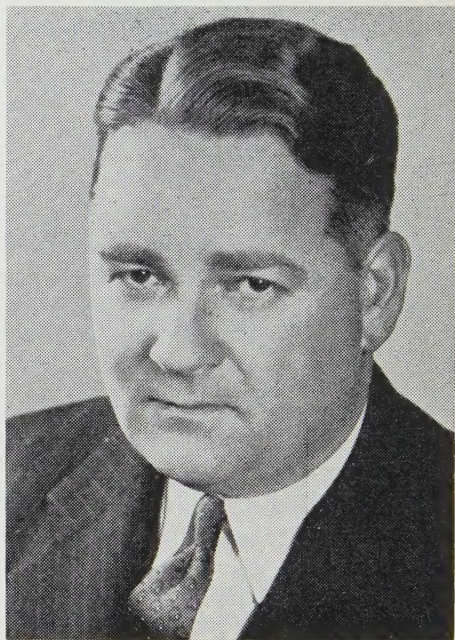
Assistant executive director of the Council, until the annual meeting next February, will be the Rev. Carl E. Lund-Quist, executive secretary of the Council's division of public relations.

Dr. Fredrik A. Schiotz, pastor of Trinity Church, Brooklyn, N. Y., was elected director of the Commission on Orphaned Missions.

Save Jerusalem

Pray for the peace of Jerusalem. . . . Peace be within thy walls (Ps. 122).

First it had been the Jewish terrorist



PAUL C. EMPIE

gangs tossing grenades among the British. Then it was the Arabs firing large-caliber shells into Jewish residential areas. After May 15, when the British were due to abandon their Palestine mandate, anything might happen.

Christians of America and Europe were appealing last week that Jerusalem be spared in the impending struggle of Arabs and Jews. Let it be declared an open city, as Rome was declared during World War II.

The archbishop of Canterbury, Dr. Geoffrey Fisher, wanted the United Nations to send a governor of Jerusalem, "provided with sufficient force to preserve order." Next in rank among Anglican prelates, the archbishop of York,

made a plea in the British House of Lords for American armed intervention to save Jerusalem.

To the New York *Times* the Right Rev. Charles K. Gilbert, Protestant Episcopal bishop of New York, wrote that Jerusalem's "destruction would be an irreparable loss to all . . ." He wanted an organized appeal made to the U.S. government, the United Nations, and to Jews and Arabs to "work out some agreement whereby Jerusalem may be regarded and treated as neutral ground."

Holy places

What did other clergymen think of Bishop Gilbert's proposal? the New York *Times* asked. All of them agreed. Not merely should the "holy places"—such as the Church of the Holy Sepulcher—be spared from destruction, some of the churchmen specified; they wanted people's lives spared too.

"I certainly can second Bishop Gilbert's suggestion," stated Dr. Franklin Clark Fry. "My concern, of course, is not only for the holy places but for the still more valuable human beings in Jerusalem and indeed all Palestine."

From Jerusalem there came bad news for Lutherans. Reports had reached New York that Jewish armed forces, the Haganah, had seized the Syrian Orphanage.

Halt the drift

Massed formations of troops were parading in front of the U.S. Capitol. Planes were roaring overhead. It was Army Day, April 6. In the Methodist building in Washington, nearby the Capitol, 150 churchmen assembled to decide what they could do to halt the drift toward war.

To have any effect on foreign policy,

Dr. O. Frederick Nolde told the gathering, churchmen must present workable alternatives to the courses of action which they oppose.

Two days of talk resulted in a 10-point proposal:

- 1) Avoid measures that strengthen the trend toward war
- 2) Attempt patient negotiation between nations without threat of military force
- 3) Seek peace through channels of the United Nations
- 4) Defeat selective service and UMT
- 5) Restore policy-making powers of government to civilian leaders
- 6) Administer European Recovery Program without political coercion and without being tied in with the military program
- 7) Plan for universal disarmament through the United Nations
- 8) Continue efforts to find a basis for international control of atomic energy
- 9) Renew negotiations with Russia to resolve tensions and build understanding
- 10) Give church support to national leaders in their effort to build understanding and peace between nations

Peace train

From Los Angeles 250 clergymen and laymen would leave on April 21 to take to President Truman and other government officials a statement of their peace ideals. The project was inspired at a meeting of the Church of the Brethren.

"Recent acts of our government have drawn us closer to war with Russia," said a pamphlet the Peace Train passengers were distributing. "We have . . . gone backward to the old European methods of power politics. . . . Those methods must be abandoned. . . . Our

government should summon all nations to a world constitutional convention."

Ten good years

The American Lutheran Church was in good condition, its officers reported last month. Its records for 10 years showed a gain of more than 100,000 in membership: from 544,437 in 1937 to 646,700 in 1947. In total benevolences it had advanced from \$933,963 (1937) to \$3,740,289 (1947).

ALC home missions established in 1947 numbered 30. Most notable church-planting program in the past decade had been in California. There were 17 ALC churches there in 1939, 53 in 1948. Most of them were becoming self-supporting in less than 10 years.



ALC-ULC ORDINATION
.... A notch forward

Toward Lutheran unity

Unity of Lutherans in the U.S. moved

forward a notch Feb. 29 when the president of a ULC synod ordained to the ministry a member of the American Lutheran Church. Ordination was in an ALC church—Zion, in Sandusky, Ohio—and the ALC pastors of Zion Church helped conduct the service.

Earl T. Knaus, a member of Zion Church, was ordained by Dr. J. J. Scherer who until recently was president of the ULC Synod of Virginia. Pastor Knaus has accepted a call to the Virginia Synod. Pastors Theodore J. C. Stellhorn, Sr. and Jr., were participants in the service. Dr. Emanuel Poppen, president of the American Lutheran Church, and also Dr. Franklin Clark Fry of the United Lutheran Church, expressed approval.

Signing the pledge

There wasn't the old-time fervor in the fight against liquor, many Methodists felt. Even some of the faithful were occasionally slipping up to the cocktail bar. Something should be done.

On Feb. 15 the Methodists had their chance. Pastors were given two and a half million cards to distribute among eight and a half million church members. Signers of cards pledged to be 100 per cent dry. No specific statistics were published on how many signed. But reports gathered by the Methodist Board of Temperance were "heartening to the nth degree," reported Bishop W. E. Hammaker.

Observance of Feb. 15 as "Commitment Day" was not "confined to little or obscure churches," the bishop said. "Not a few of the churches with the largest budgets in the whole denomination were numbered among those who threw themselves whole-heartedly into the endeavor."

In the Pittsburgh district there were 470 churches handing out pledge cards.

"Many pastors may have delicate conditions to deal with, but they should not hesitate," said their bishop, James H. Straughn. "The time for action has come.

"This temperance or prohibition movement has been lying inactive since repeal. Other than speeches, sermons, and in some localities definite campaigns, we have not sought any distinct church-wide approach to the whole business. . . . The liquor people are running away with this country. . . . Their insidious advertising has been so bold and so intriguing as to dull the conscience and minds of many innocent people. The church must become the place of resistance."

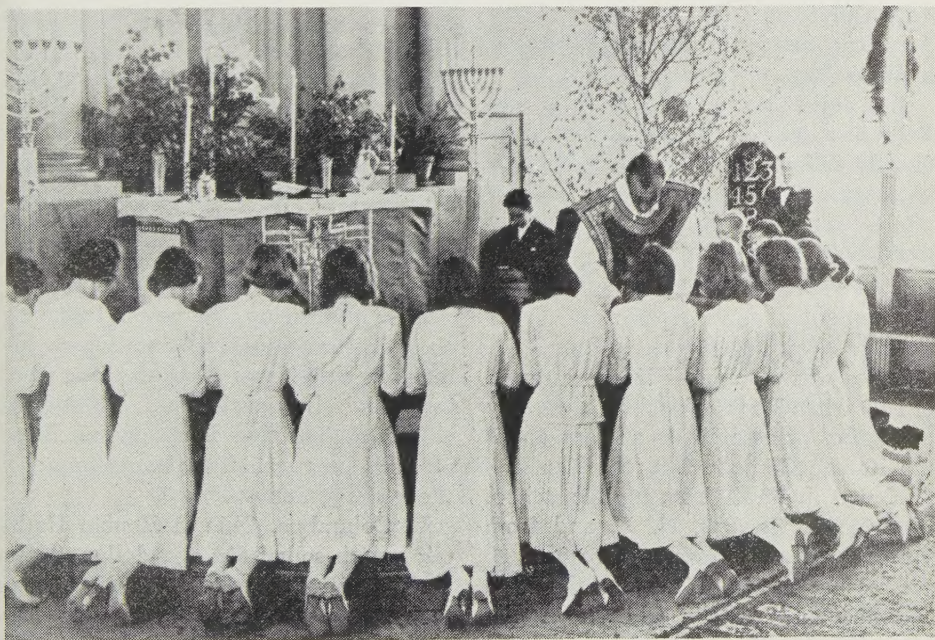
Baptists and Quakers too

In a special temperance appeal slated for May 30, every Southern Baptist

Sunday school member above the age of 10 will be asked to sign commitments for abstinence. The month of May is to see concerted action by Southern Baptists in "leading millions of people to oppose the use of alcohol as a beverage."

Already 75 members of Dr. Louie D. Newton's Druid Hills Baptist Church, Atlanta, have adopted a three-point resolution: (1) pledging abstinence, (2) not attending motion pictures or plays where liquor is extolled, and (3) backing their pastor in his fight against alcohol as a beverage.

Quakers got the biggest shock of all. Last month they took a poll in their membership in the Philadelphia area. It disclosed that 38 per cent of the Friends use beverage alcohol—19 per cent of them Quakers over 50 years of age, 56 per cent among those between 35 and 50, 54 per cent under 35 years.



FIRST COMMUNION IN SWEDEN

Clergyman vested in alb and chasuble administers the Lord's Supper to confirmands

"If present tendencies are not reversed," says Dr. Donald G. Baker, chairman of committee making the survey, "it will be a matter of a decade or two when only a minority will be upholding in personal practice our testimony for total abstinence.

"Must we not, as Christians in a starving and distraught world, refuse to support, even by a very moderate use of its product, a traffic which impoverishes while it corrupts, which empties man's granaries and pocket-books, yet adds not one whit to his character or capacities?"

Discovery

A 1,900-year-old manuscript of the book of Isaiah—800 years older than any other Hebrew manuscript of the Old Testament—has been discovered in Palestine, says Prof. Millar Burrows of Yale University. He is director of the American School of Oriental Research in Jerusalem.

The oldest Hebrew text of the Old Testament which has been known previously differs in many details from a very ancient translation of the Hebrew into Greek, the Septuagint. The newly discovered Hebrew text may clear up many points of difference.

"The Nation" tries again

There was an uproar in the autumn of 1947 when *The Nation*, liberal weekly magazine, printed three articles about the Roman Catholic Church. *The Nation* was banned from public school libraries of Newark, N. J., and from various other libraries as a result.

Articles were by Paul Blanshard on The Roman Catholic Church in (1) Medicine, (2) Sex, (3) Education.

On April 10 *The Nation* would probably start another rumpus. It printed

the first of three more Blanshard articles on The Roman Catholic Church and (1) Politics, (2) Science, (3) Censorship. The April 10 article accused the Vatican of collaboration with fascism before and during World War II.

High finance

A youth center for Roman Catholic students at the University of Texas would be a fine thing, church leaders believed. Furthermore, it would be fairly easy to finance. Four automobiles were secured and raffle tickets offered for sale in Austin by the Newman Club, Roman Catholic youth group.

County authorities, however, argued that "raffles are in direct violation of the law, regardless of by whom sponsored." The Rev. Thomas Tierney, Austin Catholic priest, was charged by county authorities with "establishing a raffle" and a member of the Newman Club was charged with "offering raffle tickets for sale."

As the cases were pending in the county court, Father Tierney and Newman Club officials announced that the raffle would be discontinued in Travis county. The defendants would move the cars, and headquarters, and all activities connected with the raffle would be moved outside the county.

In withdrawing, Father Tierney charged that the complaints which interfered with Newman Club plans were instigated by pastors of Protestant churches. The five complainants listed officially were all Protestants, none of them clergymen.

In Columbus, Ohio, a Roman Catholic parish sells 5,500 one-dollar tickets each month, and gives \$2,000 to one lucky ticket-holder, reports *The Lutheran Outlook*. The person who sells the winning ticket gets \$250. Net profit: \$3,250 a month.

World News Notes

They travel at night

WHATEVER MAY BE the political and diplomatic issues at stake in unhappy Korea, the average Korean prefers the American zone in the southern part of their country. Daily, when the weather is fair and the traveling possible, Koreans—businessmen, farmers, landlords, workers—wait for a moonless night, seek the most private roads, and slip across the border with what they can carry by ox-cart, carriage, or afoot.

American authorities offer no objection, but they have stations on the roads of entrance where the immigrants receive rigorous sanitary treatment to prevent the introduction of disease. These people have various reasons for flight. A student flees because he was expelled from school for opposing land redistribution. A young man, to escape conscription into a Soviet-sponsored army. A worker, because wages in the Russian zone were too low to provide for his family's needs. A businessman, because there would be fewer restrictions south and he could be sure of getting his money.

On the other hand, artists and intellectuals are encouraged in the north, and are granted special privileges. Already 300 of the cleverest have been sent to Moscow to be thoroughly indoctrinated for propaganda work on their return. However, 30,000,000 Koreans are reported to be ready to see the 38th parallel boundary wiped out, so Korea may be united, but not under Soviet domination.

The Greeks are expensive

SOME RESULTS ought to be showing in Greece soon. Since the end of the war

more than \$1 billion in goods and money have been poured into that country from a series of national and international sources. The U.S.A. has supplied the great bulk of it.

During the next few months (till June 30) \$28 million more will have been spent to supply the Greek army with food, mostly meat. Whether because grants of aid are being more closely watched, or because common-sense has penetrated the distribution of the supplies through economies instituted by the U.S. Mission, the money is likely to reach twice as far as originally expected. At first 64-cent beef was ordered to provide the meat ration. That has been changed to 31-cent mutton, to which the Greek *evzones* (soldiers) are much more accustomed.

Father's footsteps

AFTER WORLD WAR I, Fridtjof Nansen, the great Norwegian explorer, consecrated himself to the service of crushed humanity in Europe. By his efforts and direction he saved nearly 1,000,000 eastern Europeans from starvation. He further extended his ministry by providing what came to be called "Nansen passports," by which many who had lost, in the confusion and destruction of war, a local habitation and citizenship, were able to repossess a legal status.

There must be something persistent in blood and spirit, for today the same kind of service is being rendered by his son, Odd Nansen, among the Czechoslovakians, Hungarians, Poles and Romanians. After Odd's release from a Nazi concentration camp at the end of the war, he began at first to arrange holidays in Norway for the chil-

dren of Europe whose parents had suffered or died under the Nazi regime. That work has continued and extended to the further ministrations initiated by his father.

More unions

BENGAL PROVINCE, the most industrialized section of India, is in the forefront of a seething growth of trades-unionism. This development has followed the usual lines, though much quickened by war conditions.

Longer hours, overtime and bonuses were stimulated by the demand for India's war products, and from these also came collective bargaining and strong union organization. Since the end of the war, however, union membership has increased 74 per cent, chiefly among the railway and textile workers. Now that the heavy industries, steel and machinery are pressing forward in India, workers in these branches may be counted on to make a formidable showing.

Race problem

AUSTRALIA'S WORST disadvantage is that most of her 7 million inhabitants are crowded into 397,000 square miles of New South Wales and Victoria. Not all the rest is desert, as commonly supposed. There are 500,000 square miles of frontier lands in Northern Territory which Australia wants settled.

Its present population consists of 14,153 natives and 10,866 whites. The climate is tropical and semi-tropical, rich in promise if suitably cultivated. The Commonwealth wants to develop the Katherine River area of this territory, and suggests that prospective immigrants, equipped with refrigerators and mosquito netting, could make a living by growing tropical fruits.

Unfortunately, the peace and plenty offered are made doubtful by a rising wave of race hatred which is troubling Australia, the outcome of the "White Australian Policy." It is expressing itself by the threat of deportation of Malaysians married to Australian wives, the ominous action of local Parents' and Citizens' Associations against the mingling of native and white children in the schools on the ground that the native children would have "a bad moral effect" on the white children.

However, *The Church Standard* (Australia), in protest against this flooding of hatred, points to the excellent educational results obtained in the Anglican mission and secondary schools, where co-education of natives and whites is steadily practiced.

Odds and ends

HUNGARY'S Minister of Finance has decreed that henceforth dividends payable to limited company and co-operative stockholders may not exceed 4 per cent. . . . MEXICO is undergoing a temporary corn and bean shortage, because imports have ceased. Mexico is dependent on food imports. Though a 500,000-ton corn crop is expected this year, this will not be enough. . . . THE CZECHOSLOVAK Navigation Company has agreed with the Polish State Oder Company to transfer 30,000 tons of shipping from her fleet on the Elbe River to the Oder. There are indications of pressure from the overlords. . . . AN AGREEMENT between a Soviet commercial mission and Egyptian authorities has been reached, to exchange Russian wheat for Egyptian cotton. The terms are 150,000 tons of wheat from Russia in exchange for 20 million pounds of cotton, the transfer to take place within three months. —JULIUS F. SEEBACH

The "text" for this page is from Christopher Norborg, editor of *American World Intelligence*—"Hysterical Washington could use a little longer perspective. It is about time that our leaders understood the meaning of history. We are witnessing the death of an era. Feudalism is gone. Landlords are banished. Medieval remnants of a serf system that oppressed the toilers of the soil will be gone with the wind.

"Colonial empires have been broken down. The colored races cannot be held down. These are the momentous years of liberation, the springtime of human dignity which in the last analysis goes back to—Easter. . . .

"If hysterical Washington had more faith and less fear, it would not let mediocre brass hats operate our national and international affairs. Today Washington is so painfully afraid of Moscow and of Liberty, that it acts as if our America was another Guatemala. It is about time that we become intelligent enough to understand that world history does not travel with a return ticket. Also, political and philosophical stupidity does not become any wiser by being accepted as bi-partisan policy."

Trust the top military?

American citizens are getting weary and deeply disturbed over front-page stories about our depleted military defenses. Chief of Staff, General Omar Bradley, says army forces in this country could provide "no more than a handful of combat troops for the defense of the United States or for emergency employment overseas." If this be true, whose fault is it? The writer of this page believes the top military is to blame. They have not dealt frankly and

fully enough with the Congress. It was their business to give to Congress trends and facts long ago. If the top military were capable of determining policy for national defense, these defenses would not now be so depleted.

The top military seems to have missed the bus again. Just as they did in handling General Billy Mitchell. Just as they did at Pearl Harbor. Just as they did in estimating the relative value of the airplane and battleship in modern warfare. Judged by past performance, is the military capable of taking over American youth such as UMT would mean?

The point of this argument has no reference to military strategy during the war but to policy making before and since actual fighting stopped.

State Department

The other weak sister in our national picture is the State Department. "Foreign policy makers do not grasp the spiritual and moral issues which alone bring permanent peace because they are men of little or no faith," says a keen observer of the Washington scenery.

There are 22,000 people in the State Department—many of them running down corridors with contradictory policies on practically every issue. I wonder if any private business or even the United Lutheran Church in America could survive what has happened in the State Department in the past three years. We have had four secretaries of state beside changes in top assistants. Something undoubtedly is wrong. It looks like they just couldn't take it, lacking an overall policy.

World leadership without world leaders!

—OSCAR F. BLACKWELDER

Drain the Jim Crow Swamp

By STEWART W. HERMAN

Equal rights for Negroes are not just politics. There ought to be a Christian answer to the question of how to improve the status of a minority group

A WOMAN DROVE UP to a Georgia farm to purchase some pigs. With a young man's help she captured two muddy, squealing shoats, stuck them head-first in burlap bags, and dropped them on the floor of her large sedan. As she paid \$27.50 and waved a nonchalant farewell, her parting words chilled the peaceful, sunwarmed air, "It always pays to have food ready in case of war."

Most Southerners—like this woman—are more concerned now about the possibility of a Russo-American war than about President Truman's civil rights program which apparently aims to complete the emancipation of the Negro. Undue concern for the welfare of the Negro has always aroused resentment in the South, but this time the red rag is not as provocative as the Red Flag. In fact, Truman soon regained much of his Democratic support in the South by asking Congress to pass on Universal Military Training and a temporary selective service law. Civil Rights took a back seat.

OF COURSE, professional politicians got excited because a big Negro vote would upset their delicately balanced party machines. They began to threaten secession from the party, if not from the Union, but the average Southerner preferred to stand aside and watch the

rabid senators and governors compete to put their names in the papers. Strangely enough, not even the Negroes paid much attention. After all, 1948 is just an election year and Truman will need votes.

While traveling through the South I tried to find out whether there was a distinctively Christian reaction to the President's championship of the Negro, but there was none. Pastors, for example, were ready to discuss the matter from a political viewpoint but even they seemed slightly surprised at the idea that there might be a Christian approach. They shared the general opinion that federal government was meddling again with states' rights rather than upholding human rights.

Southern Christians tend to believe that no good purpose will be served by excessive agitation. To a certain extent they are right. They feel that progress is being made, if slowly. I was shown dozens of housing projects in several cities and many of the best were designed especially for Negroes. In Wilmington, N. C., a Lutheran pastor, Walter B. Freed, is a member of a housing authority committee which has virtually wiped out the heart of one slum area. The incidence of crime in that neighborhood has dropped from the highest to almost the lowest in the city.

SUCH EXPERIMENTS clearly demonstrate that slum Negroes who are placed in decent homes become better citizens. When they have refrigerators in which to keep food fresh, they begin to save

Dr. Herman, after spending about 10 years in Europe, has been observing conditions in America. His articles on the West Coast states appeared in "The Lutheran" early this year. One on Texas will be published later.

money by purchasing groceries in larger quantities and reducing waste. Neat surroundings encourage personal cleanliness and bathtubs are not used as ash cans, as cynics predicted. Better men get better jobs, and eventually their increased incomes lift them out of the low-rental category into still better homes, thus making room for others on the way up.

LOCAL, STATE, and federal housing projects have proved their worth. But living conditions for most Negroes remain deplorable. You can't drive through low-class Negro areas of American towns without a feeling of revulsion, wondering how even the faintest flash of decency could pierce the frightful ugliness. Furthermore, you cannot help imagining that any brow-beaten Russian peasant, if shown such a picture of America, would doubt Communist propaganda about Soviet superiority. This does not apply solely to the South, of course.

But that is not all. Docilely the American Negro uses the side entrance into ill-smelling waiting rooms of bus stations in the South. I traveled from Charleston to New Orleans by bus and came to the reluctant conclusion that slavery is by no means a thing of the past. Ticket offices have two windows, not for first- and second-class tickets but for first- and second-class citizens. In the corridors of public buildings there are two drinking fountains with "white" and "black" water. The taxi at the curb flaunts "Veteran's Cab" as an appeal for patronage, but "white only." In big department stores, colored women instinctively gravitate toward one corner in the shoe section.

Is Christianity content with this? There may be good grounds for debating the legality of further federal inter-

ference in the affairs of separate states, but on what grounds can the need for additional Christian intervention be opposed? In many respects the Christian church has led the way in the field of race relations, but Jim Crowism is still a great, poisonous, malaria-infected swamp in the midst of our *America the Beautiful*.

If federal interference is not desired, then Christians of the South must take the initiative in giving serious attention to this slow fire which causes so much smoke and bids well to blacken our whole house even if it does not burn it down. It is bad enough to have civil rights used for election propaganda, but it is worse for Christians to use that as an excuse for disregarding the whole issue.

IN THE FIELD of international affairs, Trieste is not simply a political football. There are people living there. In the field of racial problems, Palestine is not simply a ballot-box for American Jewish votes. There are people dying there. Likewise, the status of American Negroes is not simply a blank wall on which to plaster campaign posters. All of these are moral questions crying for a Christian answer.

The South is the "churchliest" section of the United States. Cities as big as Atlanta have the enviable reputation of being church-going towns. Atlanta's two excellent newspapers are not ashamed of printing Christian comment on the editorial page, not as an occasional sop to a pious minority but with the air of editorial conviction. Morgan Blake is an outstanding example of a Christian columnist. On Sunday mornings there is a major traffic jam and parking problem, not Sabbath emptiness, in Peachtree Street around the churches. Our Lutheran Church of the

Redeemer contributes its share to this congestion.

All Lutheran churches I have visited are vibrantly alive and growing, although most of them are small. For instance, there is only one Lutheran church in the busy city of Macon. This year it expects to stop drawing support from the Board of American Missions. It has already called a deaconess. There is no other congregation so small (only about 200 members)—so far as I know—that has a full-time deaconess. This is the church that set a Sunday dinner table for 50-150 servicemen *every Sunday* throughout the entire war period!

THE SPIRIT of the Lutheran church is beginning to make its impact on the South. A few years ago, except for several strong Lutheran communities, the Lutheran church was vaguely defined by Southerners as "something like the Catholic church," largely because of our liturgical order of worship and our theological emphasis. Today, as Pastor Kleckley of Macon said, Lutheranism in the South has grafted the best cuttings of strong, impassioned Gospel preaching into the sound trunk of good confessional theology. This has proved to be a winning combination . . . in the winning of souls.

Dr. C. A. Linn, full-time president of the relatively small Georgia-Alabama Synod, is engaged heart-and-soul in the extension of the church and he is ably seconded by enthusiastic men around him. Another United Lutheran mission is to be planted in one of the best residential districts of Atlanta. When I spoke with Dr. Linn just before Palm Sunday, the new church was little more than a dream. It had no building, no minister and indeed there were no members! But negotiations were being concluded for a \$30,000 plot of ground on a fine corner. Local prophets predict that this non-existent church may in 10 or 20 years possess the largest Lutheran membership in Atlanta!

Europeans used to call America "the land of unlimited possibilities." In the financial field there may be some doubt about the accuracy of this slogan today, but not in the home mission field! Moreover, we still enjoy religious liberty to grow and develop. But there is an intimate relation between religious rights and civil rights: they seem to wax and wane together. This truth should be pondered. There is unlimited opportunity for our church, not only to build on solid ground, but to speed up the drainage of the Jim Crow swamp. Some of it is up North.



PRAYER OF A FILIPINO CHRISTIAN

"Lord, make us realize that our Christianity is like a rice field, that when it is newly planted, the paddies are prominent, but as the plants take root and grow taller, these dividing paddies gradually vanish and soon there appears only one vast continuous field. So give us roots of love and make us grow in Christian fellowship and service, so that Thy will be done in our lives, through our Saviour, Thy Son, Jesus Christ. Amen." —*The Missionary, Norwegian Lutheran Church*

Will We Have Enough Ministers?

By GOULD WICKEY

Just now there are hardly enough students for the ministry to fill vacancies in the ranks, and none to meet the church's increasing need for manpower

There is more hatred, confusion, distrust and suspicion in the world today than in 1938. Efforts of national leaders appear to be fruitless in achieving a peaceful world. This situation has caused another to write, "These desperate days present the able, consecrated, and courageous youth of our church with the greatest Christian opportunities since Paul's day."

IT IS REPORTED that in the United States in 1940 there were 35,125,000 families and today 39,462,000 families. It is estimated that in 1950 there will be 41,180,000 families. With the growth in population, in families, and in communities, there must be a growth in the number of church workers, especially ministers, to meet the spiritual needs of the people.

What is the enrollment in the seminaries of the United Lutheran Church? In 1932 the Board of Education reported an enrollment of 396. By 1940 that had dropped to 295, a decline of 25 per cent. Today there are 332 enrolled, of whom 306 are Lutherans. According to the

growth in families, the enrollment in the seminaries ought to reveal an increase of 12 per cent over 1940, or 330. The seminaries still feel the influence of the war years when their student bodies were considerably reduced.

ANOTHER FACTOR revealing the need of more men for the ministry is the situation concerning vacant congregations and new home mission fields. Of 4,084 congregations in the United Lutheran Church, about 225, or 5 per cent, are without pastors. It should be noted that vacant congregations are not the same as vacant parishes.

Dr. Z. M. Corbe, executive secretary



At Midland College in Nebraska there are 39 students for the ministry. Here are 23 of them
April 21, 1948

of the Board of American Missions, is quite aroused about the total situation. As concerns home missions, he reports that there are 31 vacant established missions looking for pastors, and that 23 fields have been canvassed and approved for occupancy as soon as men and money are available.

In addition, consideration should be given to the number of ordained missionaries who might be used in the foreign fields. Here, no doubt, the number is determined primarily by the money available, even though there is the desirable trend towards the use of ordained natives.

Further, attention needs to be given to the proportion of the number of names removed annually from the ministerial roll to the number added. The latest figures indicate that an average of 61 ministers die annually, and that an average of 16 others leave the ministry for various reasons. This means that an average of 77 names are removed annually from the clerical roll of our church.

In 1933 there were 126 graduates of our seminaries, and in 1948 there will be about 95. This is a decline of 24 per cent. This means the graduates of the seminaries this year will take the place of those whose names are removed



Waterloo College has nine ministerial students

from the rolls and there will be about 18 left for vacant parishes. We still need more than 200 men to care for vacant parishes and approved missions.

GOD CAN USE anyone in the work of his Kingdom. Of the men who retire at 65 or later, many are still capable of rendering very valuable service. The church has not been alert to the use of these consecrated servants. Some of them do not understand why there should be a cry of "more men for the ministry," when they themselves are willing to serve the church and no opportunity is presented. However, the use of retired pastors would be temporary and for limited periods.

For the ongoing, active program of the church, the need is urgent for the



Thirty-one of the 425 college students now in training for the ULC ministry are at Carthage



Ministerial students at Roanoke College

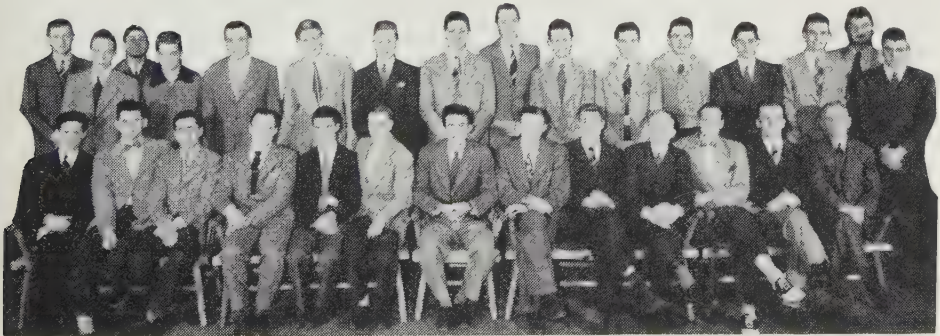
most consecrated, the most capable, and the best trained. Dr. J. Richard Spann, writing of the need in the Methodist Church, believes "an age of science and technology in an intimate world neighborhood must have the leadership of the keenest minds, the best balanced personalities and the most consecrated spirits. No other can bring the divergent, frustrated and selfish people of the world into a peaceful fellowship. Little minds or biased spirits cannot measure up to the task of the prophetic and adventurous ministry of the next hundred years. The kingdoms of this world must become the Kingdoms of our Lord." That has always been true, whether the age has been scientific,

technological or humanitarian.

The church needs to exercise the utmost care in the selection of men for the ministry, as well as in the ordination of such men. Too frequently pastors have allowed themselves to recommend young men for the ministry in order not to experience the ill-will of some church family. Too frequently the desire of having a boy for the ministry causes pastors to overlook some weaknesses and inadequacies.

SOME PASTORS believe it is wrong to say "No" to a boy who thinks he wants to study for the ministry. Sometimes synodical committees are spineless in saying "No" when a pastor urges that a son of his congregation be given financial aid. Sometimes students enter seminaries because they cannot enter medical schools. Sometimes students not having the money to take some other professional study turn to the ministry because money is available from a synodical committee.

Some believe no boy should enter the ministry who can stay out of it. It is too easy for youth to have a wrong sense of value, too easy to be moved by emotions which seem to persist, too easy to be influenced by the temporary and the visible. The church must de-



Gettysburg College has 80 students intending to become Lutheran pastors. Here are 29 of them

velop such a program of guidance as will bring forcefully and effectively to youth a picture of the work of the church with all its hardships and difficulties, joys and blessings. No one should enter the ministry who does not have a definite sense of a call.

TO INFORM AND DIRECT the interest of youth in the service of the church is really an educational task. This has been assigned to the Board of Education. In fulfilling this part of its work, the board is holding Christian Career Conferences at all our colleges. Recently articles have appeared in THE LUTHERAN on this subject. Pastors call upon secretaries of the board for interviews with the youth of their parishes. Through addresses in Sunday schools, at Luther League meetings, and at various conventions and conferences, emphasis is placed upon the needs of the church for more leaders.

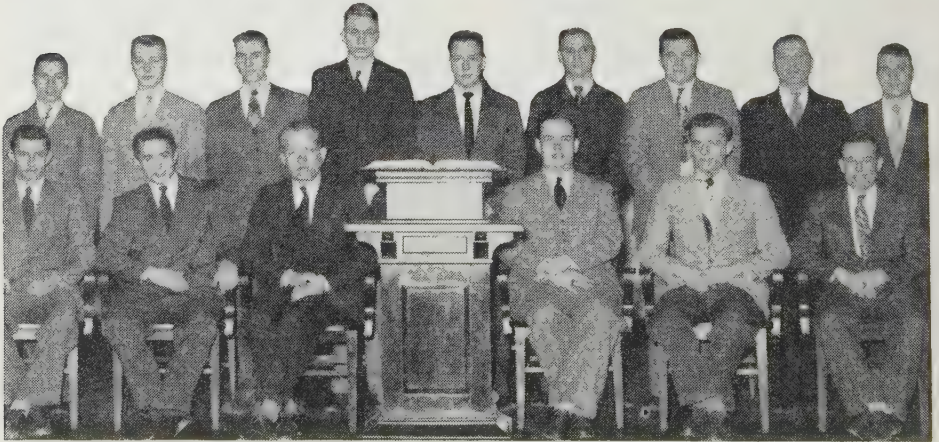
At summer schools and camps, with the co-operation of other boards and agencies of the church, the opportunities for Christian life service are presented by a large number of persons. Folders, dealing with various aspects



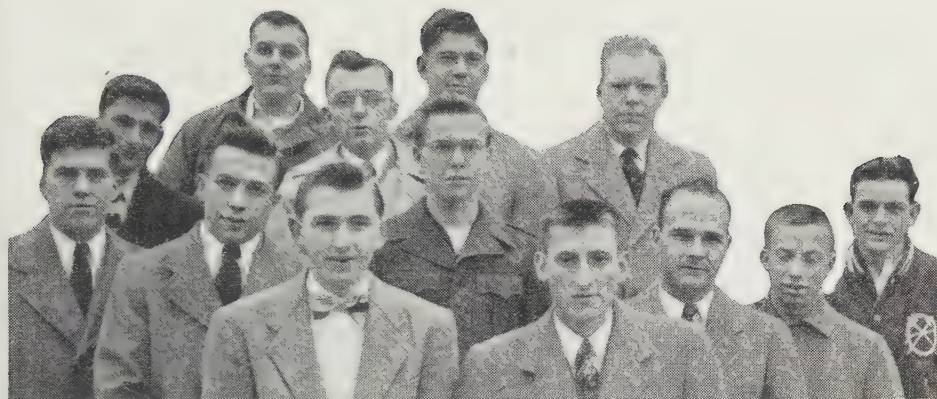
Five of nine for the ministry at Hartwick

of Christian service, are placed in the hands of youth. The Board of Education desires to supply pastors with sufficient quantities of these folders.

But back of this work of the Board of Education is the atmosphere in the homes and local parishes. The Christian life of the home is a quiet, indelible influence. Children will never forget the grace at meals, the family prayers, the family talks, the individual chats of mother and father.



Newberry College in South Carolina has 16 who plan to be ULC pastors (one not in picture)



Susquehanna University has 13 who intend to enter seminaries in training for the ULC ministry

What may all pastors do in this matter? They may emphasize constantly and continuously the need of laborers in the church's program through talks, sermons, and personal interviews. They may make available to all youth pamphlets, folders, and books dealing with various phases of vocational guidance. They may develop a library in their

church, or of their own, which will have a wide range of books and printed material on the vocations, and invite youth to read them. They may give certain youth privileges to speak and to exhibit any talents of leadership in ways not normally open to them.

So our homes, our congregations, and the boards and agencies of the church



Wagner College, Staten Island, New York, has 24 students for the ministry of the Lutheran Church. There are also groups of ministerial students at Lenoir Rhyne, Muhlenberg, Thiel, and Wittenberg

unitedly can develop that atmosphere in which youth hear the call to preach and to give their lives in service to the church, and to answer that call with unreserved consecration and complete preparation.

IN OUR NINE SEMINARIES are 306 Lutheran students registered for this academic year. While about 95 will graduate this year, less than that number will graduate next year. This situation is still the result of the war years. But in 1950 it is likely 130 will graduate. This will help fill the vacancies and the mission fields—but that is two years hence.

According to the available figures, there are about 425 Lutheran students for the ministry in our 13 colleges. Pictures of some appear in this issue of *THE LUTHERAN*. In addition, there may be some 50 at non-Lutheran colleges and universities. On the average, for the next four years, we may expect about 125 students to be enrolled an-

nually in the seminaries.

By the same token about that number will graduate annually, beginning in 1950. But with Selective Service brought again into the thinking of youth, and with the government asking for a larger number of chaplains, it is highly likely that the need for parish pastors will be larger in the decade of 1950-60 than even the present figures indicate.

Our youth are responding to the appeals, but not enough. Parents, pastors, and all leaders of youth must keep the problem on their hearts, and miss no opportunity to present the challenge. The church must have large and far visions in its enlistment program. The Board of Education is actively engaged in such a program and covets the wholehearted co-operation of all to the end that there may be available an adequate supply of men for the ministry and of youth for the whole program of the whole church.

THE FOURTH SUNDAY AFTER EASTER (APRIL 25 THIS YEAR) IS "CANTATE SUNDAY," NAMED FOR THE OPENING WORDS OF THE INTROIT FOR THE DAY, "O SING UNTO THE LORD A NEW SONG." IT IS THE SUNDAY WHEN WE EMPHASIZE "CHURCH MUSIC." THE TWO ARTICLES WHICH FOLLOW ARE PUBLISHED WITH THIS FACT IN MIND.

Chorales Can Be Fun

By U. S. LEUPOLD

The chorale is a type of hymn developed especially in the 16th and 17th centuries among European Protestants. Most people think chorales are difficult

WHEN THE FIRST LUTHERANS came to this country, their spiritual equipment consisted of three books: the Bible in Luther's translation, the Small Catechism, and the Hymn Book. The Bible

was the source of their religion, the Catechism the summary of its teachings. But out of the Hymn Book they practiced their religion.

It was their manual of worship, their prayer book, their arsenal of wisdom, and even of doctrinal instruction. For a pioneer minister like Henry Melchior

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Muhlenberg, it was only natural to base even the outlines of his sermons on the chorales so familiar to the people.

A hymn book was a weighty object those days. It contained hundreds of chorales. And only a few chorales ended on the third or fourth stanza. They were more likely to go on to the 15th or 20th. Sometimes the stanza itself was quite lengthy. An old favorite "*Herzlich lieb hab ich Dich, O Herr*" has 98 syllables to each stanza, compared with an average of 28 syllables in English hymns.

Of course, many a chorale contained more doctrinal instruction than a textbook on dogmatics today, and others traced the history of salvation from Adam's fall right through to the return of Christ.

People had time then. They sang at a snail's pace. In fact, the singing was so slow that one needed a breathing space at the end of every line, a pause which the organist usually filled in with a few scales and flourishes leading up to the next bar. Here and there in the country, congregations may still be found who have preserved the ways of their elders. And we certainly do not mean to poke fun at them.

BUT MOST OF US live at a faster rate today. And naturally, also our worship cannot remain unaffected by the rhythm of our time. People who work all week under the accelerated tempo of modern city life cannot on Sunday suddenly be forced back into the emotional groove of their forefathers. And so the chorales have come into disrepute. They are considered a relic of horse and buggy days.

Many people wait impatiently for the day when the chorales will have been purged completely from the hymn book. They are quite ready to replace them with so-called "Gospel tunes," thump-

ing the same rhythms as are poured out of the juke box in the corner saloon all week. Sing "Jesus saves me" to any old jig or slapstick operetta chorus, and you have a church hymn fit to replace the cumbersome, foreign chorales of our forefathers!

No, we are not calling for the police or a Lutheran court of inquisition. It is not necessary. The chorales can speak for themselves—if only we will let them—that is, if we will sing them in the way in which they are meant to be sung. Singing chorales need not be tedious. It can be fun.

WE SAY IT with all due respect for our Lutheran forefathers who came to this continent: the chorales which they brought along from the old country were a far cry from the original chorales of Luther's time. The steam roller of two centuries of congregational singing had passed over them and flattened out their once lively rhythm. Inertia and neglect had robbed the tunes of their individual beauty.

But not only inertia had effected these changes for the worse. The Christian leaders of the 18th century considered sobriety and reasonableness the outstanding marks of Christian character. Accordingly, even the chorale melodies became sober, stiff, and as tedious as we have described them.

But the original chorale of the 16th and 17th century had a lively rhythm. It had incorporated the best elements of folk song. In fact, it abounds with syncopation, triplets, dotted notes, and other rhythmical figures which exclude boredom and monotony completely. Some may seem difficult. We need only to mention, "Wake, awake, for night is flying."

But the seeming difficulties of these tunes disappear quickly, once it is re-

alized that the musical rhythms serve only to make the words more emphatic. Trying to beat the time renders the rhythm difficult. Here we must forget the regular accents of march and dance, and simply follow the natural diction of the words. Long notes accentuate the important words. They ought to be sung with a slightly stronger emphasis. Short notes are to be sung more lightly, gliding along on the melodic curve. These melodies must be sung flexibly, and they will reveal an astounding and very modern vitality and expression.

ANOTHER ABUSE which had crept in by the 18th century was the reduction in the number of melodies. Only a few standard melodies remained, and as many as 20 chorales were sung to the same tune, regardless of their differing character and religious message. However, the superiority of the original chorales consists just in their strong individuality. They do not give—as so many modern Gospel hymns—the impression of having been made on the assembly line. The various moods of prayer, penitence, praise, adoration, admonition, exaltation, etc., are expressed so faithfully that an exchange of tunes and texts amounts to barbarism.

Of course, in hymn books of 800 or 1,000 hymns, the wheat is hidden under much chaff. We need not revive the chaff. But we ought to retain and recover the best, that is, the chorales in which text and tune form an ideal union.

In one respect, our singing of the chorale needs to be different from that of our forefathers. Quite naturally they knew and sang only the chorales of their own home church and home country. Today we may choose the best chorales not only from the German Lutheran tradition but also from the Scan-

dinavian and East European Lutheran churches. Many fine Danish, Swedish, or Norwegian chorales are known today only in their respective national church bodies, while they should be sung by the Lutherans of all synods.

WHEN ALL THIS is said, it still remains true that chorales are more difficult to learn than some religious ditties sung at camp meetings. But that is not so because the chorales are foreign to our time or to this continent. Or else, why is the percentage of chorale arrangements steadily on the upgrade, whether you look at modern or choir music? Or why did a Methodist hymnologist in a recent survey find all denominations are incorporating an ever-larger number of chorales and chorale-like tunes in their hymnals? If we Lutherans discard our chorales now, we will likely have to receive them back from the sects 30 years hence, even as today other Protestants are discovering Luther for us.

No, the good will always be harder to appreciate than the cheap. It takes less effort to read the comics than the Bible. Cake is more attractive than bread. And children will even prefer bubble gum. But bread is more nourishing and more satisfying and therefore a food of which we do not tire.

The effort spent in learning the catechism repays itself a hundred times in a Christian life. The Bible grows on us and becomes breathtakingly interesting and absorbing the longer we read it. Also the chorales are worth the effort in learning them. We will find them full of vim and vigor. And the person who will not only read this article but will learn to sing the very tunes which he shunned heretofore, may come to agree with the author's conviction: Chorales can be fun.

Church Music Can Be Improved

By GEORGE R. SELTZER

It's time for every congregation to check up on the quality of its music, and discover what needs to be done about it

EVERY ORGANIST and choirmaster must ask himself from time to time, "How can I improve the music in our church?" "How can I keep our music fresh and vital and attractive?" Or, "How can I keep our music from becoming ordinary, or even tawdry and threadbare?"

Generally the answers to these questions lie in the area of performance of the music. Sometimes the trouble may be one of selection. Or perhaps both selection and performance are involved. But whatever the music selected, the performance of it ought to be the best of which the choir and choirmaster are capable.

Several types of music need special care, if the vitality of our service-music is to be maintained. They are the responses of the Liturgy, the music of the hymn, and the instrumental music usually played before and after services. Our concern here will be with the hymn-tune and the instrumental music.

HYMNS ARE THE GLORY of our churches. They have always been a bright ornament in the crown of Christian worship. But since the Reformation they have achieved a new importance and significance in the worship of the church. They should be considered important, and not treated in a way that is casual or taken-for-granted.

The singing of hymns *ought* to be a

pleasing and delightful experience. Unfortunately this is by no means always the case. There is a good deal of hymn-singing and accompaniment that is downright dull and lifeless. If there is a specific spirit or mood to a given hymn and hymn-tune, it often eludes the musicians who lead the singing of the hymn.

What are the causes of such a condition? Is there thoughtlessness in the playing and singing? Is the hymn-tune such a difficult musical form that our musicians cannot master it? Is it a form that is beneath the serious effort of a finished musician? Is it because choirmasters and singers fail to rehearse hymns sufficiently (or simply fail to rehearse them), and thereby fail to achieve clear and inspiring leadership in the hymns?

Several things can be done to enliven the hymn-singing, and to remove the tedium which occasionally sets in. (By *liveliness* is not meant mere rapidity of rate, or vigour of accent, or anything like these; simply an accurate grasp of the essential spirit of the hymn, and an accurate expression of that spirit. Such grasp-expression will of course involve rate, accents musical or textual, legato quality, phrasing, and all other elements of performance. But vitality does not reside in any *one* of these.)

One of the simplest remedies is rehearsal—rehearsal of hymns—a habit not prevalent in many choirs, if one is to judge by the actual singing of hymns

Dr. Seltzer is a professor at the Philadelphia Theological Seminary.

in many churches. If the hymn is not well-known, or even strange, the need for rehearsal should be clear. If it is well-known, or an old favorite, the hymn should be rehearsed to keep the singing from becoming careless and thoughtless. Thoughtlessness, "wool-gathering," and kindred attitudes are the death of service-music. They are also an insult to the God who is worshiped in church.

Let the choirmaster not neglect or despise the opportunity to rehearse hymns. A hymn, perfectly sung, sincere and meaningful, can be one of the finest experiences in all our worship.

OUR PLAYING of the hymn-tune should show as much thought as we expect in the singing. An example: when the hymn-tune is thoroughly familiar to everybody, is it *always necessary* to "give out" the whole melody before beginning the first stanza? Might not a phrase or two of the tune, skilfully handled, be sufficient? Choirmasters will need imagination here. There is no use "rubbing it in" when we sing "Aurelia" or "Mendon" or "St. Peter" or tunes like these. But with "Wachet Auf," or "St. Michael," or "Erhalt uns, Herr," the case may be different. Thoughtfulness and variety will help, when we consider the preliminary playing of the tune, and the actual accompaniment.

There is a more elusive problem. It concerns the deadly regularity with which hymns are sometimes sung. As has been suggested, every tune has its own spirit and atmosphere. This is above and beyond the mere notes, beyond simple melody and harmony. The good musician will perceive this spirit and try to express it. He will know the tune perfectly, and will know how (just how!) it ought to be treated. He

will possess the spiritual feeling for the tune which lies just beyond musical technique. He will understand phrasing and accents. He will pause at the ends of stanzas, and not rush breathlessly into the next stanza.

There will be *thought* in his performance: thought about words as well as notes. He will discover that it is often well to hold the final chord in the stanza for double duration, and then to begin the next stanza afresh, in good time, and in good spirit. Some of these measures can relieve our hymn-singing of much of its "barrel-organ" quality.

THEN THERE ARE the "Amens." Originally, the *Amen* is a response to a prayer. In a hymn it is a final grand affirmation. At least that is what it is *supposed* to be. It frequently sounds like the utterance of a group of weaklings, or the final groan of a worn-out worshiper.

Let the *Amen* be sung with spirit, and decision, and be a real affirmation. There is nothing more sickly than an *Amen* which is no more than a last gasp, faintly and feebly brought forth. In some churches the hymns are not brought to an end; they just *collapse*.

ORGAN COMPOSITIONS played before and after service have a real function to perform, in setting the pace, or generating the atmosphere of the worship. They should be selected with care and discrimination, from the repertory of music written specially for the organ, and not be transcriptions made for that instrument from other musical literature.

Preludes and postludes ought not to remind one of the proverb, "There are two occasions when he speaks: when he has something to say, and when he has to say something." The prelude

may be a perfunctory job for the organist. He "has to play something." If the prelude is no more than this, it might properly be omitted.

Here our age presents a special problem. For the last 25 years or so people have been developing new attitudes and behaviour toward the performance of music. This is largely due to the abundance of music on the radio, and in all sorts of public places. Music often becomes no more than a mere background for conversation, work, social and other activities. This attitude may carry over into the church. We should ask, "Is the prelude only background-music?" "Do people pay any attention to it?"

When people enter the church their first act ought to be an act of the recognition of the presence of God, an act of prayer. If there is music, it should be conducive to prayer, and not be a background for conversation. After his initial act of personal worship the worshiper ought to be able to listen to the organ music with spiritual profit. The music should compose his spirit, and lead it into the place of clarity and vision. The music should not distract from prayer, or make the worshiper nervous and unsettled. Both the music chosen, and its performance, should lead to prayer and contemplation, or its propriety may be questioned.

IF A "BACKGROUND" attitude to music, or general inattention, is prevalent in the church, the propriety of such instrumental music may also be doubted. Some of our most eminent organists have sensed this new problem, and have let it mold their practice. A musician known to the writer enters the organ-loft about five minutes before the time of service, arranges his music and fixes the organ-registration. Then, a minute

or two before the time of service, he begins to play softly—in the style of the chorale, or of figured music—legato, leading, aspiring, growing.

Sometimes he improvises. At other times he will play a brief modulation or variation on some church melody. Frequently he will use the smallest, or one of the smallest, stops on the organ, so that one must *listen* to hear (and it is worth hearing). Then, at the exact time of service, he increases the registration and is prepared for the entrance of the choir.

The practice of this musician keeps the time before service free for prayer and meditation, does not invite conversation, and accents the atmosphere of devotion. It might be commended to other organists for their consideration, not necessarily their imitation.

THESE RANDOM NOTES on hymns and organ-music are meant to be an example of the kind of reappraisal we should make of our church music. To-day we need careful scrutiny of the church music we select and the way we perform it.

The questions raised, and the answers suggested, are not meant to be dogmatic or conclusive, but exploratory. They are simply approaches and solutions which are possible.

Organists and choirmasters should constantly keep under review the procedure and attainments of their own musical organizations. Only by constant care and earnest effort can we look for an improvement in the music of the church.

Music is the most lively of all the arts. It really begins where the printed sheet ends. It should be kept in a state of vigour and animation, so that our churches may be a delight both to God and man.

I Learned How to Teach Sarah

By KAREN ANDERSEN

What a teacher learned in a Chicago classroom will be useful to anyone who wants to know how to be helpful to people in any situation

SOMETIMES WHEN I am taking part in a discussion group or panel forum, I am asked this question: "How does the teacher best meet the needs of children?"

Then very quickly I am warned to limit my remarks to a few minutes. "Just summarize, if you please," I am instructed. I have always found this quite disconcerting. How can I put into a few words the study and experience of many years?

Fortunately I have found an answer to this question. It is given in the words of Dr. Ernest Melby when he was dean of the school of education at Northwestern University: "If you can't love your pupils, you can't teach them." A statement that goes along with that is another I read recently, "The unlovely people of the world are the ones who are most in need of being loved." Whenever I have been empowered by God to act on these principles, I have seen growth in children retarded in their development. This happened to Sarah.

AFTER AN ABSENCE from school for a period of study, I returned to four classes of new pupils. My fellow teachers assured me that my home-room class was a group of nice children but that there was one —. I laughed and said, "Yes, there is always one. What is wrong with this one?"

This is a short account of a long list of complaints about Sarah. It seemed that at times she was quite unmanageable and most of the time impossible to

teach. She apparently enjoyed torturing her teachers. More than one inexperienced teacher had left the room in tears because of Sarah's temper and bitter tongue. When such an incident took place the only recourse left was to send Sarah home for a few days. No one felt that this treatment was helping Sarah, but it seemed the one way of giving a measure of peace to the faculty and the other pupils.

I LOOKED OVER my eighth grade class of new pupils with a great deal of interest. I spotted Sarah quite easily. She was a small child with dark hair and large features. Her eyes, I thought, could be pretty if their expression weren't so bold and unhappy. From the school psychological reports, I was amazed to discover how high she rated in intelligence. She was gifted with an excellent mind. But the record of her achievements was a different story; her grades were fair or poor. I also learned that she was an orphan, the only known relative a brother in the army.

All that first week I watched Sarah without any outward manifestation of my interest. I was soon aware that she was studying me too. Trying to discover what would upset me, I reasoned, trying to see what my weakness was. She did very little work on her lessons and spent most of her time drawing paper dolls in her notebook. In the press of many duties incident to the opening of a new semester, I relegated Sarah and her problem to the back of

my mind, though I knew a day of reckoning would come.

That day came and the storm descended. It was just as the children were returning to school from lunch. I heard a disturbance in the hall and went out to investigate. There was Sarah giving a classmate the most scorching tongue-lashing I ever heard from a child. A torrent of curses came in a flood.

Later I recalled that as she stood there her body was almost relaxed. Her fists weren't even clenched. It was as though her proficiency in cursing was so great that she had not the need to threaten physical harm. I stepped between Sarah and her cringing, frightened victim and sent them into the room.

This was the challenge. What was I to do now? I thought with horror what would have happened had I attempted to scold Sarah in that situation, if I had called her a bad girl. To enter the lists of name-calling with her would have meant my defeat in short order.

Where had Sarah acquired this mastery in cursing? I was sure that it wasn't from the children. That was the language of a depraved adult. This seemed to be my clue. Some adult had left his ugliness in Sarah. She had been cursed before she learned to curse others. The more I pondered the more sure I was that if I knew the degrading experiences of that child I would be crying my eyes out.

HERE WAS ONE of the unlovely ones. It would be easy to despise her. I prayed that I could learn to love her.

Every day I made it my business to talk with Sarah, before school, after school, at her locker. Our conversation ranged from the frivolous to the serious. She told me about her brother and showed me the little souvenirs he sent her. I wanted so to put some happiness into her dark eyes.

I asked her art teacher what Sarah would like for her art class. She suggested a box of colored pencils, and when I gave her the box her eyes were soft and pretty. She stopped after school and asked, "Did you give me these pencils so I would be good?"

"I am pleased when you're good," I explained, "but I gave you those pencils because I wanted you to be happy." She smiled and seemed satisfied.

SOME WEEKS LATER, she came into the room early and sat at her desk. Without any preliminaries she said, "I like you." Immediately I stopped what I was doing. This I knew was not to be taken lightly. Here indeed was the victory. "I like you too, Sarah." And in my heart I thanked God who gave that victory.

Sarah wasn't sent home at any time that last school year. Her studies improved but she did not achieve the quality of work in keeping with her ability. Poor work habits of long standing are hard to overcome. The other teachers told me of Sarah's improvement. I always reported these remarks to Sarah. And each day as I rejoiced with Sarah I also rejoiced that I taught children and not just subjects; for as I teach children I can also be taught by the greatest Teacher of all.



He that overcomes by force, hath overcome but half his foe.

—MILTON

By AMOS JOHN TRAVER

Mark 9:2-29. Parallel passages: Matthew 17:1-21; Luke 9:28-43.

"AFTER SIX DAYS" begins the story of the Transfiguration. After what? After the clear revelation to the disciples that Jesus was not to sit on a throne in Jerusalem but to hang on a cross. There must have been terrible confusion in the minds of the disciples. They must have looked at Jesus with great questions in their eyes. They never understood him less. It was also a sad six days for Jesus. They were with him in body, but far away in their minds.

It was time for a night of prayer. Jesus took the inner circle of three with him to the top of the mountain, probably Tabor. The same three had been permitted in the room of Jairus' daughter when Jesus had raised her from death. They would also be with him in Gethsemane. They were with him on the mount and in the garden, yet asleep when he needed them most. Jesus still today must have patience with sleepy disciples!

SURELY THE PRAYER of Jesus had to do with the coming cross. It could be that he prayed the same prayer as in the garden, with the same conclusion, "Thy will, not mine, be done." Heaven itself could not be calm and contained in the presence of such perfect sonship. Jesus was transfigured with the glory of God. His face shone, not from without, but from within, as heaven flamed from his soul.

The trio of disciples awoke in time to be awed by the glory. They discovered Moses, the lawgiver, and Elijah, the prophet and reformer, talking with Jesus. They who had fought against the thought of the cross, heard the topic

of conversation. It had to do with the very subject Jesus had tried to discuss with them. They spoke of Jesus' coming death.

Why it should have been Moses and Elijah who appeared with Jesus is not told. Moses died alone on Mt. Nebo and was buried by God. Elijah left earth in a chariot of fire. Whatever significance may be attached to their way of departure does not seem to give sufficient reason for their presence on Mt. Tabor.

Perhaps they came because in Jesus their work was complete. There was no more need for lawgiver and prophet. Before them stood the fulfillment of the law, the embodiment of all truth. And the place of the cross in the plan of salvation was clear to them. Peter was to say later, "To him all the prophets bear witness" (Acts 10:43). Their witness was completed in the Transfiguration.

WITH AN APOLOGY for blundering Peter, Mark reports his suggestion that three booths be built for Jesus and his heavenly visitors. Peter liked the glory but feared the cross. There was little thought for an unsaved world in Peter's suggestion. The glory of God could never be marooned on a mountaintop. So a cloud came, and the voice of God witnessed to his Son. Then the cloud lifted and they saw Jesus only.

Could they ever look on him again without remembering how he had been glorified that day? How they needed this support for their faith. Long after, Peter was to write, "We did not follow

cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For when he received honor and glory from God the Father and the voice was borne to him by the Majestic Glory, "This is my beloved Son, in whom I am well pleased," we heard this voice borne from heaven, for we were with him on the mount" (II Peter 1:16-18). No, these disciples would never forget.

DOWN THE MOUNTAIN they went with the same loving, gentle Jesus they had followed to its top. He wanted no publicity given for this intimate experience. Visions mean little to those who have not themselves seen them.

The memory of Elijah's appearance revived the question troubling many in Israel. Was Elijah to come as herald to the Messiah? Malachi 4:5 seemed to imply this. Was this appearance of Elijah, risen from the dead, the fulfillment? Jesus said that Elijah had come already, no doubt referring to John the

Baptist.

In the valley they found dismayed disciples, a father and an epileptic boy. Around them was the usual crowd. The father ran to tell Jesus how he had brought his son for healing. Not finding Jesus, he had begged the disciples to heal him. But they were not able.

With a word of rebuke to the disciples for their lack of faith, Jesus turned to the father and, like a good pastor, allowed him to tell something of the history of his son's seizures. Then the father appealed to Jesus, "If you can, have pity on us and help us."

"If" was a word of doubt. Perhaps his disappointing experience with the disciples had dulled his faith. There is always hope for the doubter when he can pray, "I believe, help my unbelief." Small though his faith, it was enough, and Jesus healed his son. The story closes with Jesus' suggestion to his disciples that they had failed in the cure because they had not prayed enough.

Next week we will find the disciples failing Jesus again.



YET SHALL HE LIVE

The pastor rose to leave. This was the first call at the home of a young army officer and his wife who had recently moved to the community. While the pastor was putting on his coat, the young wife hurried to a near-by table and picked up a copy of a magazine.

Turning its pages she said, "I must show you something." She opened it to a picture of an aged man and woman seated together reading the Bible. The woman in the picture was reading the Bible to her husband.

"This man and my grandfather founded our church back in western Pennsylvania." Then she added, "His wife recently died."

After a moment of pause, her husband remarked thoughtfully, looking at the picture, "Such folks will never die."

The pastor couldn't help remembering the words of our Lord, "He that liveth and believeth in me, though he were dead, yet shall he live."

—OTTO REIMHERR

Mrs. Lathrop Wonders about Trees

MY HAIR was dripping wet when the doorbell rang. I looked at my reflection in the mirror. This time I'd just have to ignore the summons. I reached for a towel.

Rubbing briskly, I tiptoed over to my bedroom for bobby-pins. No need to insult anyone by letting them know I was at home. This is one of the occasions for which it would be good to have a maid to explain politely that madam could not be disturbed. It did seem rude to let anyone stand there staring at a closed door when I was in. Oh, well, no one would know I was here, so no feelings would be hurt.

Then I heard little Mary Ryan who lives next door. "Can't you get in?"

"Looks as though no one was at home. I'll have to come again," replied a woman's voice.

"Mrs. Lathrop is home," Mary observed helpfully.

"I DON'T BELIEVE she is. I've rung twice." The voice was musical and vaguely familiar.

"Yes, she is. I've been playing here all afternoon and I saw Mr. Lathrop go out but Mrs. Lathrop didn't go with him and she didn't go out alone. She's home."

"Perhaps the doorbell doesn't work."

"Yes, it does. A man came this morning and she came to the door. She didn't let him in, though. I guess she just doesn't want company."

"Perhaps she doesn't." This time I recognized the voice. The trilling laugh was undoubtedly Mrs. Seiffert's.

BY THIS TIME, the worst of the drops

were through dripping from my locks. Twisting a fresh towel about my head, I fastened the sash of my housecoat more firmly. As I hurried down the steps I thought as I often do of the minister's wife of a by-gone day who always wore a black silk dress under her housedress so that in the twinkling of an eye she could be ready to receive visitors properly. I always think of her with admiration and despair.

MY VISITOR was just going down the walk when I called to her. She retraced her steps but she was so apologetic about interrupting my beauty treatment that I was half-sorry I hadn't held to my original plan and left the door unopened.

"Goodness, if you don't mind, I'm sure I don't. You are the one who has to look at me. Come, sit down and talk to me."

"I can only stay a minute, anyhow." Mrs. Seiffert perched on the edge of her chair. Even the curls peeping out from under her flowered hat seemed in a hurry to leave. "Miss Hefflinger was talking to me about the spring conference of the Women's Missionary Society and I told her I'd be glad to drive. She suggested that you might know someone who would like to go along."

"Now, let me see. Mrs. Connors is taking her car but I don't know just who her passengers are. Didn't Miss Blanche have any suggestions?"

"No, she didn't—to my amazement," she made a little pucker of her lips. "Or shouldn't I have said that?"

"You can say anything you please to me and know you're talking to me and

no one else. Miss Blanche is a manager, no doubt about that."

"That is certainly the most charitable way to express it." Her laughter tinkled with a silver sound.

"Oh, I don't know. It is just facing facts. Miss Blanche sees a lot to do and feels her responsibility for getting it done. Naturally she treads on a toe now and then, but no one cares unless the toe happens to be sore in the first place."

"BUT DOES she have to be so very bossy about it? I love to do things for people but I like to do them in my own time and in my own way. I don't like to be told what to do all the time."

"Perhaps you are one of the people who don't need to be told. But those people are rather rare." Before she could thank me, or protest that she was not unusual, I went on. "Most of us need to have a program of action mapped out for us and be shown what our part is and how it fits into the entire picture. No one is forcing us to go along with it but when it's pointed out to us we are glad to do our share and even a little more."

"I guess I must be just an old rugged individualist." Mrs. Seiffert spread her hands in a fragile, feminine gesture of self-depreciation which deceived no one. We both knew that she pictured herself as a sweet and lovely person always sacrificing herself for others. And she is.

I CAN THINK of innumerable kindnesses she has done for people I know. When Mrs. Hastings went to the hospital, Mrs. Seiffert kept Susie for two weeks. When Jim Bradley died quite suddenly, it was Mrs. Seiffert who helped Carol pull herself together and move numbly through the conventional

requirements. Jerry had smiled at the funeral director's comment, "Couldn't help wondering sometimes which one was the widow when it came to making arrangements."

Often I've had to admire the tremendous energy in her slender body as I've heard of the things she has done—shopping for shut-ins, cooking special treats for sick friends. Sometimes I've felt she must have 48 hours to her day instead of the normal 24, and I've felt mean and unchristian not to let my admiration flow out fully and without reservation.

SUDDENLY THAT gesture of hers symbolized the thing I'd been feeling in a vague, half-conscious sort of way. Everything she does, large or small, is part of a picture she is painting of herself in her own mind. It is a charming picture, crystal clear as a photograph, and just about as lifelike.

I wished I hadn't let the thought cross my mind. It started a whole inner argument which must under no circumstances show on the surface. "*By their fruit ye shall know them,*" I recalled.

"Yes, but a good tree brings forth good fruit because that is its nature," sniffed an inner voice of unknown origin, "*not because it planned in the autumn what sort of blossoms and fruit it should bear next year.*"

"Judge not," I ordered sharply, "and get back to the conversation at hand."

"If I hear of anyone who needs transportation I'll let you know," I said aloud. "There should be quite a group going and it is good of you to offer."

"Not at all," she protested gaily. "I love doing things like that. I'm really selfish, I guess.—Now, I must run, for I promised to pick up Mrs. Benning and take her to call on a friend at the Lutheran Home."

Personal Problem Clinic

Bend the Knee?

I am a nurse in a Catholic hospital. And I want to tell you about a situation which has occasionally caused me some embarrassment.

When the communion is administered to patients there is a regular procedure. A nun goes ahead of the priest ringing a small bell. This is the signal for all staff nurses to meet the procession on bended knee, as the nun and the priest enter each floor or department. In case a private-duty nurse is in the corridor she is expected to kneel as soon as the nun and the priest appear.

As a rule I work in the afternoon and evening from three to 11. Since communion is usually administered in the morning, I have almost always avoided the dilemma. If I have been on duty at the communion hour, I have made it a point to be out of sight. Perhaps I have been evading the issue, but it has seemed the best thing to do. One time, when I hadn't time to move out I stood with bowed head, but that didn't seem to be enough. Nothing was said, but glances told the story.

What shall I do?

On bended knee—that represents the reverence, fear, or awe which the Catholics have so successfully drilled into their people. We Protestants have something to learn at that point. Their forms, however, aren't the only proper ways of expressing reverence or respect. A Protestant has no obligation to bend the knee on the approach of a nun or a priest—even on the occasion of the sacrament.

On the other hand, one of the finest marks of appreciation, broad sympathy, tolerance, and a devout spirit is to have regard for other people's religion and their manner of expressing it. Some of the forms may seem empty, exaggerated, or even foolish. Nevertheless, they are serious matters to those who practice

them. In the light of this fact it may be better to conform to the practices around one—even though they appear somewhat affected or artificial.

First Day

Is it wrong to keep Sunday instead of Saturday? I have been told Saturday is the Sabbath, and that Christ's resurrection made no difference—that we are lost if we don't keep the Sabbath, or seventh day, holy.

If we're going to be lost because of keeping the first day of the week we'll be in some good company—apostles, church fathers, martyrs, and a whole galaxy of noble Christians of all ages.

The first day is now hallowed by centuries of observance. After all, the principle is that we keep a day for rest, worship, and service to God and man. Jesus declared that the Sabbath was made for man, not man for the Sabbath. We must not again put ourselves under a legalistic or Puritanic system.

Anyway, the calendar has undergone a number of readjustments, which must be a bit disconcerting to the rigid legalists. There was the Jewish calendar, then the Julian, then Augustus' modifications, and then the Gregorian, under which we live. And even the Gregorian isn't perfectly in line with the solar year.

Let's make the most of the Lord's day—the first—and lose no sleep over the contentions of the literalists. And in a larger sense, every day is holy and should be used in serving God and man. Life and faith are more important than dates.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Phila. 7, Pa.

What the Church Might Be

Alternative to Futility. By Elton Trueblood. Harper and Brothers. 124 pages. \$1.00.

If you have any stuff in you at all that can be set on fire, this book will do it. It is white-hot with spiritual intensity. Each page is aflame with the heat and light of truth—the Truth. *Alternative to Futility* is great thinking and great writing—nothing less.

In two previous books this Quaker philosopher and teacher has analyzed the “predicament of modern man”—that’s the title of his first volume—as a generation suffering from an overwhelming sense of futility.

Now he proposes to deal with a solution.

“What Western man needs more than anything else, is a restoration of faith in something that will dignify his existence.”

“Once, long ago,” he continues, “there was such a faith and it swept the ancient world with remarkable speed. It began in such a modest manner, in such an out-of-the-way place, that the unbiased observer, at the beginning, would have considered any suggestion of its success a fantastic proposition. Once there were a few unlettered men in an obscure province, and their movement was obviously a failure; for their Leader had been executed! Yet something so remarkable happened that within a generation these men and others like them were beginning to make a difference in the entire Hellenic-Roman world. . . . They provided the main structure of faith upon which civilization could be rebuilt.”

How? The chosen method of Jesus, says Trueblood, was the formation of a *redemptive society*. And this is the method that we must rediscover for our day, he insists. It “could be effective again, if we could only have the simplicity to try it.” Such a redemptive fellowship would take “man as man, wherever he may be, and bind him into a loving fellowship which acknowledges Jesus Christ as the Lord of Life and which believes that humble men and women may be partners of the divine will.”

The qualifications for membership in redemptive societies, gathered together within the Church and not outside of it, are at least five, he believes:

1. *Commitment.* “We do not know all the answers, and we are sure there is more truth still waiting to break forth, but we are willing to risk our present and eternal destiny on the conviction that the light we have seen in the face of Jesus is the surest light we can know.”

2. *Witness.* “What we seek is the Fellowship of the Unashamed. They will know one another by their faces, for they will be unabashed. They will have one golden text and that text will be the sixteenth verse of the first chapter of Romans.”

3. *Fellowship* that is deep and inclusive.

4. *Vocation.* “In the new order there are no clergymen and no laymen, but all are engaged in the same divine vocation, which means putting the claims of the Kingdom of God first, no matter what profession one may follow. The formula is that vocation has priority over profession” (*Shades of Martin Luther!*).

5. *Discipline.* “Powerful groups, for whatever ends, are disciplined groups, whereas libertarian movements end in futility.” The discipline of the redemptive fellowship will have at least these aspects: public and private worship, aloneness, silence, social concern, and austerity.

A great book, indeed; so great that it defies superlatives. To criticize it is like trying to describe the taste of clear, cool water from a bubbling spring. You have to make a trip to the spring and taste the water yourself.

CLARENCE C. STOUGHTON

New York City

Across the Desk

The months preceding April in both the present and the past year have not had a good reputation in so far as weather is concerned. There seems to have been an excess of cold, of rain, of snow, of drought, of storms, and of human complaints. No doubt the conditions among nations and within governments have made the average citizen sensitive to what appears to him abnormal, even though he is not in touch with weather bureaus and their releases of daily reports. Also a study of averages of temperature and rainfall which the weather authorities make, using periods of time longer than months and years, tends to neutralize optimism and pessimism in the realm of weather.

We personally have endured some 75 Aprils. None of them, in so far as we can remember, contained as much adverse comment as this spring month of 1948. We are not entirely unprepared to learn from the papers that the clouds have been assaulted to rob them of the water contained in them. Equally human is the printed report that objection has been raised by the neighboring areas against sky robbing in which the medium is dry ice. One of the body's most powerful muscles is that used in kicking. We comment that the same muscle is used in walking forward:

Yet one easily discerns the element of preparedness on the part of God to provide ample resources for the satisfaction of his creatures. Vast harvests, record-breaking incomes from processing, and success in cultural projects have set marks to be reached and passed in almost every department of

human endeavor. Some of the people have even convinced themselves that they dare bring "the wheels of industry" to a dead stop in order that interruptions of industry may yield economic and cultural advances. So far there has been great patience with strikes. Less approval can be given their equity and lasting success.

One quite curious characteristic of the decade through which we are passing is the increased birth rate. Various agencies have been cited as causing this important reversal of an alarming trend which for a time permitted municipalities to postpone enlargement of their school buildings and the decrease in the number of persons required for the conduct of common schools. Now the reports "threaten" to intensify the need of more equipment and of more people. Because of enlarged obligation of instruction the regime of the three "Rs" will no longer satisfy this generation, which has the benefit of greatly improved educational facilities.

More children mean more Sunday school work

One "overflow" of this marked increase in the birth rate in the United States is into the churches. The numerical size of kindergarten and primary departments of our Sunday schools reflects additions to enrollments that are very encouraging. Approximately three quarters of a million persons were listed in the last reports for Sunday and weekday schools, plus children of the church. The number of children receiving catechetical instruction is approximately 10 per cent of the total

connected with parish schools.

One agrees that both the extent and thoroughness of instruction in religion might be greatly improved. But the fact must not be overlooked that the institution directed and sponsored by the Parish and Church School Board has competency entitling it to more appreciation than many people give.

It is true that the amount of time spent in Sunday school and its activities seems absurdly little when its purpose to conserve and increase the faith of the church's children is considered. But when one appraises what is annually accomplished by this agency of Lutheranism in North America, he must bestow gratitude and esteem upon it.

Personally we do not boast too loudly of the efficiency of the church's capacity to convey Christian education "when we were young." As a matter of fact, the equipment of today is capable of accomplishing a multiple of the instruction that could be instilled in the youth of half a century ago. The lesson helps are more numerous, more attractively prepared by the better-managed Board of Publication.

Considerable is said and written about the efficiency of the teaching staffs in days gone by, but actually Christian consecration is not a variable, as many people would have us believe. There were teachers in the past whose influence upon the members of their classes was indelible. But no doubt those who now go to their congregation's schools will become conscious 50 years from now of the benefits they are deriving from their Sunday school instructors.

We are willing to admit three "faults" in the modern Sunday school. The first of these is too little co-operation on the part of the adult members of our congregations. Too many of them see only

the weaknesses and few or none of the capabilities of the institution. Some of them talk about the "good old days" of parochial schools. The fact that they have lost their hold on the Christians of our parishes opens their valuation to doubt.

Second, the limitations of the Sunday school should be frankly confessed, and parents should recognize their obligations to complement and complete what the Sunday school only begins or does partially. There is no reason why a home atmosphere should tend to erase rather than deepen the teachings of efficient and consecrated laymen and laywomen. Teachers in the course of their Sunday and "between Sundays" contacts with their pupils should visualize the part that parents can effectively perform. And let it be known and occasionally "rubbed in" on some of the congregation's critics that the much-vaunted public schools—and for that matter, parochial schools—are not rendering a perfect system of education for their communities.

Our criticism number three we find some difficulty in putting into words, although we deem it the most important of the three. Sunday schools are instituted and conducted to teach the Bible and to articulate the children of the congregation with the means of grace. The main area of influence in which a well conducted and truly Christian medium of instruction will operate, is the kingdom of God. It is said that the church—and to some degree the Sunday school of the same—has entered upon a detour. Like the famous Terah who died in Haran and never reached the promised land, these schools and their classes do not perform their main function. If that criticism is well cited, it is a terrible arraignment.

—NATHAN R. MELHORN

Major Change in Policy is Pending in Liberia Mission

By HARVEY J. CURRENS

MONROVIA, LIBERIA—One of the duties given to me shortly after my return to Liberia was the task of touring the entire field for the purpose of noting the "state of the church." It was my plan to visit every town and village where we have a congregation or where our evangelists are teaching and every town where we have a school.

AFRICA

Five weeks were required to make the trip, traveling from three to 10 hours each day. We speak of distances in terms of hours instead of miles, but judging from known distances and the time required to walk them, I traveled approximately 500 miles by foot and 200 by car and motorcycle. Although roads are being extended, we have no interior station on the motor road. We must depend upon human porters to reach all of them.

One of the first observations made during this tour is that the people are not anxious for the Gospel. The impression is sometimes given to the church at home that the people on our mission fields are literally begging for the Gospel. These people are just like the people on your street or in your community. The church must go to them. They do not seek it.

Several chiefs asked if the mission would send teachers to their town but they desire schoolteachers so their children may learn to speak English and to read and write. It is not difficult for the missionary to gather a crowd. The chief will call the people. They will listen politely. They have not come to hear the Gospel message but at the request of the chief or out of curiosity.

If the occasion is given great importance and sufficient pressure is brought upon the chief it is possible to gather nearly the whole town for a service. Such occasions are likely to give wrong impressions to

those who do not understand the situation. In one town where the Gospel has never been preached we spoke to more than one hundred people. After the service the evangelist asked how many wanted to be baptized and become Christian. About 75 per cent indicated such a desire. Not one of them had any idea what a Christian was or what it meant to be baptized. They were merely being polite.

THE PEOPLE ARE in great need of the Gospel. There are hundreds of towns and thousands of people in the territory for which our church is responsible. The vast majority have never heard the Gospel nor has there been any opportunity for them to hear.

Eighty-eight years ago our first missionary came to this land. The last printed report from the field lists approximately two thousand baptized. There are in the territory of the tribes with which we work between 300,000 and 400,000 people. (This is only an estimate.)

In some of these villages the Gospel has been preached for years by both national workers and missionaries and only a few have believed. Forty years ago our work was started in the Kpolopele area. Today one does not need to know 100 in order to count the active Christians in that area.

One observes that the mission is beginning to take advantage of the experience of former years. One is impressed, especially in the interior, with the fact that great interest is being shown by both national workers and missionaries in the work being done in the native languages. The pioneers in this work are preparing lessons for the rest of us. Our policy calls for someone studying and learning the language at all times.

IT SEEMS that this mission was founded on the theory that the elementary school is the foundation of the church. It has continued its operation through the years upon the same theory. All of our work on the coast has been built around Muhlenberg Boys' School and E. V. Day Girls' School. We have no strong congregations

on the coast. Interior stations were opened with a large school for children and the school work was stressed.

Of course, evangelistic work was carried on in the community and the school children were instructed and baptized. But in the eyes of the people the station school was the mission and to all observers a successful elementary school was our purpose. Even today we are being pressed for schools far out of proportion to the other work of the church.

The practical result of this policy has been that the people have not been properly educated and the church has not been firmly established. Only a very few of the eighth-grade graduates are willing to do or are sufficiently trained or inspired to go into the work of the church or mission. The vast majority have gone out into other communities to work for better wages and with a higher social standing that they could have secured without the advantage of training in our schools.

A great many have not been a credit to our church and because of lack of interest and failure to keep in contact with the church are soon lost. Some of the few who do go into the work of the mission or the church have labored long and well. Many have served only a few years and then gone into other employment. The first national pastor was ordained in 1939, the second a year later, two more in 1947 and the fifth is now ready for ordination.

THE ERROR IN POLICY has been noted for some time but only recently has there been sufficient change in attitude to do anything about it. The emphasis is now being shifted to the establishing of the church and the school has become an auxiliary of the church. Higher training is being emphasized and furnished in the Lutheran Training Institute for those who are worthy and desirous of it and the training is for the church.

We are endeavoring to raise up a capable national leadership which should become a help, example, and inspiration to others. Elementary schools are not being neglected,

for we realize that all of the people need them. But we are trying to place them in proper relation to the whole of our work. There are probably more children in our schools now than in former years. We have a larger number of schools.

We have enthusiastically obeyed our Lord's command to "Go and baptize," and then have found it impossible to follow up and teach and nurture the new Christians after baptism. Lack of workers and missionaries, and missionaries having to give their time to administrative and school duties left the seed uncultivated. It is this further work in developing Christians that we are planning to do in Liberia.

Negro and White Pastors Meet Together in Jacksonville

By W. E. PUGH

AT A RECENT MEETING the members of Jacksonville Negro Ministers' Association were guests of the City Ministerial Alliance, one of the few gatherings of the kind held in the city. Purpose was the evidencing of the co-operative relationship that exists between the races in the community.

The pastor of one of the Negro Baptist churches emphasized that all Christians are engaged in the same holy enterprise of preaching the Gospel and serving humanity. As to racial relations he suggested that his race does not care for "any more in-laws," and is satisfied to be called spiritual brethren in the Kingdom.

TWENTIETH ANNIVERSARY convention of the Florida Synod will meet in Jacksonville June 21-24. St. Mark's congregation is host. President Franklin Clark Fry of the ULCA will attend this meeting.

THE FLORIDA SUMMER CAMP will be held at Camp O'Leno, near High Springs, July 17-24. The State Luther League will hold its convention on the opening day of the camp. Dr. A. J. Holl is dean; the Rev. H. V. Kahlenberg, director; and the Rev.

Royall A. Yount, registrar. Out-of-state faculty members include Dr. and Mrs. Karl W. Kinard, Columbia, S. C.; Dr. G. K. Wiencke, Jr., Philadelphia; Pastor John R. Brokhoff, Atlanta, Ga.; Pastor Robert Shelby, Kannapolis, N. C.

GRACE CHURCH, LAKE LAND, Dr. A. J. Holl pastor, added 50 members to the church roll for the year, has had the church interior redecorated, shrubbery planted on the grounds, altar candles as a memorial gift, and an order placed for a two-manual organ. The parish house is to be enlarged to provide additional facilities for the growing Sunday school. The congregation's LWA quota for 1948 has been paid.

St. PAUL'S, TAMPA, the Rev. R. A. Yount pastor, held the 11 A.M. Easter service on the church lawn, using the porch of the church as chancel and choirloft. Almost 300 were in attendance. Palm Sunday accessions brought the confirmed membership to 209. Outlook is promising for construction of a new church.

BETHLEHEM AND St. PAUL'S churches, Lake City, the Rev. Francis I. Fesperman pastor, are the oldest and youngest congregations in the Florida Synod. St. Luke's is now building a church which will provide a place of worship, a study, and several classrooms. It is expected that the church will be completed by midsummer. Easter services in Bethlehem Church, a country congregation, brought more than 200 people together for an all-day meeting. Dinner was served on the grounds and an afternoon program given by members of the Women's Missionary Society.

TRINITY, St. PETERSBURG, the Rev. H. V. Kahlenberg pastor, secured in February cash and pledges in the sum of \$25,000 for a new parish building. Two services have been held each Sunday morning during the winter. On Easter a total of 1,235 attended these services. Three Communion services were held Holy Week and Easter with 940 partaking of the sacrament.

MEMORIAL CHURCH, St. Augustine, Dr. Horace F. Martin pastor, has been redecorated, 12 men of the congregation donating their time to the work. The Easter goal of

\$1,000 was exceeded.

St. JOHN'S, JACKSONVILLE, Dr. C. F. H. Krueger pastor, exceeded its 1948 LWA quota in its Lenten and Easter offerings. Architect's plans for a new church have been adopted, the structure to be placed on the corner lot. About \$30,000 is in hand. When specifications have been completed it is expected that work will begin.

TRINITY, Jacksonville, Dr. W. E. Pugh pastor, gained 67 accessions to confirmed membership since Easter 1947. The church interior is being redecorated.

Camp for Indiana and Michigan Synods May Be Established Soon

By ROBERT H. HEINE

WHEN THE SUMMER SCHOOL of the Indiana and Michigan synods meets at Oakwood Park, Lake Wawasee, Indiana, July 4-11, it will probably be meeting there for the last time. The park has been the property of the Evangelical Church, and now becomes the property of the merged Evangelical United Brethren Church. Their expanded program will make necessary a full-time summer use of Oakwood Park.

The executive boards of the Indiana and Michigan synods are planning to meet jointly this month to consider relocation of the school and the possibility of purchasing a site for a permanent camp. A 17-acre tract of woodland on a small lake in northern Indiana, about equi-distant between Detroit and Indianapolis, has been offered to the synods for purchase.

Relocation, development, and financing of a summer school or camp site will be one of the matters to come before the Indiana Synod at its convention, May 9-12, at Indianapolis.

Centennial celebration of the Indiana Synod will be held in connection with the synod convention. ULC President Franklin C. Fry, and Bishop Hanns Lilje of Hannover, Germany, will speak at the mass meeting at the Murat Theater, Indianapolis,

May 9, 4 P.M. Business sessions will be held May 10-12 at First Church, Indianapolis, the Rev. Olen A. Peters pastor.

ATTENDANCE at Sunday morning services in ULC congregations in Indianapolis is 45.3 per cent of the membership, according to a study of Protestantism in this city, made by Dr. F. A. Shippey, Research and Survey director of the Board of Missions of the Methodist Church, for the Indianapolis Church Federation. The average for 15 Protestant denominations is 31.4 per cent of the membership. Episcopalians average 19.8 per cent, Methodists 25.9 per cent, Presbyterians 28.5 per cent, Baptists 30.2 per cent, and Missouri Synod Lutherans 52.3 per cent.

Accessions in ULC congregations were 9.8 per 100 members in the two-year period, 1943-45. Only Episcopalians, with 13.1 accessions per 100 members in the same period, had a higher rate. The average for 14 denominations was 7.6. Baptists had 6.9, Methodists 7.5, Presbyterians 8.7.

Benevolence expenditures in ULC congregations decreased 1.8 per cent from 1930-45. Thirteen denominations averaged a 39.6 per cent gain in the same period. Only ULC and Congregational Christian groups showed decreases. Missouri Lutherans had a gain of 94.3 per cent.

Ten of 14 Protestant denominations sustained Sunday school enrollment losses from 1930-45. ULC congregations sustained the greatest loss, 25.9 per cent. Episcopalians increased 7.3 per cent, American Lutherans 57.4 per cent, and United Presbyterians 8.9 per cent.

ALL THREE CONGREGATIONS of the Spencerville parish, the Rev. Frank Stevenson pastor, have new heating plants. The Spencerville church is getting a complete renovation, inside and out. The floor of the nave in the Butler church has been leveled—it formerly sloped from the back to the front—the interior has been redecorated, and an electronic organ installed. The St. Joe church has been redecorated.

THE REV. D. A. FLESNER, synodical stewardship chairman, can hold up his own parish as an example of faithful steward-

ship. Trinity Church, Valparaiso, with 225 communing members, averaged \$104.47 per member in its receipts in 1947. Regular apportionment was paid 123 per cent, LWA 166 per cent, and over \$16,000 was added to the building fund of the congregation.

PERSONS

Krahmer to Wagner

The Long Island correspondent for THE LUTHERAN, the Rev. Alfred Krahmer, has been appointed by Wagner College as its general alumni secretary and director of publicity.



A graduate of Wagner ('27), Pastor Krahmer will succeed Frederick Wilcke as alumni secretary and the Rev. Paul W. Dieckman as publicity director. Mr. Dieckman be-

comes administrative assistant.

As well as being pastor of Grace Church, Forest Hills, Mr. Krahmer is president of the Long Island Conference of the New York Synod. He has also served a pastorate in Laurelton, Long Island.

Doctor Mauney

Newly elected president of the Synod of Virginia, the Rev. J. Luther Mauney, pastor of the Marion (Va.) Lutheran parish, will receive the degree of Doctor of Divinity from his alma mater, Lenoir Rhyne College, Hickory, N. C., at commencement exercises May 31. President Mauney was elected Virginia Synod president in February, succeeding Dr. J. J. Scherer.

Others who will receive honorary degrees from Lenoir Rhyne are: the Rev. W. Perry Crouch, pastor of First Baptist Church, Asheville, N. C., and Dr. Glenn R. Frye, surgeon at Richard Baker Hospital, Hickory.



THE ROOM WASN'T BIG

When 40 were confirmed on the day Gethsemane Church was organized, the basement

A Church is Born in a Cellar

By CHARLES A. PULS

IN THE BASEMENT of a Milwaukee residence a new congregation was organized on Palm Sunday. Two hundred people wishing to attend were divided into two groups, one meeting at 9 A.M., the other at 10.30. Forty were confirmed. Charter membership of the newly organized Gethsemane Church is 116.

This was the twelfth congregation organized by Pastor Dwight H. Shelhart, mission superintendent of the Synod of the Northwest.

Less than a year ago, the "go ahead" signal was given by the National Lutheran Council home mission agency to develop another ULC church in Milwaukee. Missionary Shelhart was assigned the West Greenfield Avenue field and during August 1947 visited 730 homes in the interest of the proposed new work. In the community was a small Presbyterian congregation of some 100 members, and a Missouri Synod congregation numbered 150 members. The canvass showed 36.3 per cent of the community unchurched, and 37 per cent Lutheran.

The Presbyterians loaned the Lutherans their building for a "talk-it-over" meeting. Fifty-seven interested persons attended, and a committee of 12 men was appointed to begin the work.

A basement in a private home, owned by Roman Catholics, was rented for \$10 a week. The first service held Nov. 2 was attended by 115 persons. A month later, in a deluge of rain, the Sunday school held

its first session. On March 14, 1948, when the constitution was adopted, a council of nine was elected, and the congregation named GETHSEMANE LUTHERAN CHURCH.

But the big day was Palm Sunday. Two services had to be held. President R. H. Gerberding was the preacher. Over 200 were in attendance. Listed on the charter roll were 116 confirmed members; 40 of whom were confirmed and six baptized at the organization service. Sixteen children were baptized at the same service.

Dr. P. H. Roth of the Northwestern Seminary, Corliss M. Swenson and Mrs. Jerome P. Morris, representing the new congregation, spoke at the dinner following the organization service. Pastors Paul Bishop, Bay Shore, and James Bartsch, Mt. Zion, Wauwatosa, spoke at the evening service, at which the new councilmen were installed.

The Organization Day offering was \$1,723. Lots have been purchased on West Greenfield Ave. on the northwest corner of Elm Grove Road.

The congregation moved on April 11 from "The Cellar" to a school building, use of which had previously been denied. Plans for a proposed church building are being drawn.

Pastor Shelhart has been organizing a new congregation each Palm Sunday. His recent book, *A Church is Born*, tells how he does it, and Gethsemane, Milwaukee, is another example.

The Northwest Synod has a staff of four missionary pastors. As each completes the work of establishing a new congregation, he moves to a new field.



ENOUGH FOR EVERYBODY

chapel wouldn't hold all who wished to attend. It was necessary to hold two services

Dayton Gets First New Lutheran Church Building in Two Decades

By E. RUDOLPH WALBORN

DAYTON—The first totally new church structure in more than 20 years in the Southern Conference of the Synod of Ohio was dedicated on Feb. 29 when the congregation of Our Saviour's Church, the Rev. Cyrus M. Wallick pastor, used its building for the first time. Synod President George W. Miley spoke. . . . The building cost \$55,000, is of two-story brick, with a separate wing for pre-school children. It is centrally located on a spacious corner lot on a main boulevard in a residential area.

Work began under the leadership of the late Dr. M. I. Powell, missionary superintendent, and first services were held late in 1940 by Board Missionary John T. Keister. Pastor Wallick became the first pastor in 1943. Services have been held in a theater, hall, and high school auditorium. Building had been delayed since 1945 by war and building priorities, and has been under construction since April 1947.

On April 26 the congregation will be host for the first time, entertaining the Dayton Federation of Lutheran Women (intersynodical).

BISHOP HANNS LILJE is scheduled for an address at the Synod of Ohio convention in Columbus May 3. He is giving the Kessler lectures at Hamma Divinity School April 20-21. This lectureship was established in 1921 by a Louisville, Ky., friend of the seminary. Lectures are given at

two- and three-year intervals. In connection with the lectures on April 20 Dr. Otto H. Bostrom and Dr. George E. Mendenhall will be installed as professors. Their inaugural addresses will be on "A Valid Basis for Christian Unity" and "Christian Law," respectively. Both have been teaching at Hamma during the 1947-48 school year. . . . Kay Glaesner, a Hamma middler, is serving as field secretary for the Inter-Seminary Movement which holds its mid-west region meeting at Butler School of Religion, Indianapolis, Ind., on April 30. . . . Dr. Otto H. Bostrom has organized a Hamma Divinity a cappella choir which sang for the first time at the Ohio Valley Regional LSAA (Lutheran Student Association of America) convention at Wittenberg on Feb. 27. The conference was attended by more than 200 students from colleges in Ohio, Michigan, West Virginia, Pennsylvania, Ontario, and for the first time by students from the universities of Louisville and Kentucky.

A FORMER PRESIDENT'S residence at Wittenberg College has been converted into a Health Service Building and was opened for use in February. The original building was the residence of Dr. Samuel Sprecher, second president of the college. It has been renovated and remodeled and provided with the latest medical equipment in its 16 rooms. It is staffed by a college physician, two nurses, receptionists, and by a resident attendant, George Stadler, a junior college student from Toledo who was a former army surgical technician.

Two three-bed wards will be used for men, and an infirmary for girls at the

women's residence, Ferncliff Hall, will be continued there.

CINCINNATI. First Church, the Rev. Albert M. Lutton pastor, has sold its church property, located in a downtown

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(Wed.) 8:00 P. M.

area (the former "Across-the-Rhine" district), to a Negro congregation. The congregation which goes back to 1841 is seeking to locate elsewhere and in the meantime is worshipping in Walnut Hills Church, Dr. H. L. Meister pastor.

BETHANY LUTHERAN HOME is the new name for the Home for the Aged at Dayton sponsored by the Miami Valley Inner Mission League. In 1946 a 100-acre tract with four houses was purchased for \$70,000 and a first home opened to eight aged women in the fall of the year under Sister Marie Freese, matron.

Last winter a second house was remodeled and additional residents, including men were admitted. The Philadelphia Motherhouse has provided a second deaconess for supervision, and 18 aged persons are now in residence. The debt has been reduced to \$20,000. On April 11 the League began its 26th Roll Call, asking for \$30,000 for 1948 operation. A superintendent, institutional pastor, two deaconesses, office manager, two office secretaries, social service worker, industries manager, and 12 workers are now on the staff. Dr. Harry W. Hanshue, Grace Church, Dayton, was elected president of the League for 1948.

PASTORAL CHANGES in the Southern Conference include the resignation, effective July 15, of the Rev. Carl A. Driscoll, director of Ohio Synod youth work, who



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goes to Grace Church, Dover. . . . Paul R. Getter took up work in the Versailles Parish on April 1, after serving Olivet Church, Toledo, since 1943. . . . Carl S. Gladfelter left the Vandalia Parish on March 31 to accept a call to Mt. Hope, Shiloh, where he became pastor of this congregation, formerly part of a three-church parish.

A CENTENNIAL is being observed in 1948 by First English Church, Columbus, the Rev. Harold R. Albert pastor. As part of the observance the convention of the Synod of Ohio will be entertained May 3-6. Late in May sons of the congregation now in the ministry will be present for a confirmands' rally and in October former pastors will be invited to return. First Church was organized in 1848 after an English Sunday school had existed for several years.

A YOUNG WOMEN'S CONGRESS for the western part of the Southern Conference was held April 18 at St. John's Church, Dayton, the Rev. Willard Borchers pastor, part of a series of 10 such congresses held in Ohio on April Sundays. The common theme was "Christ in the Word and in the World." Mrs. Paul R. Wehl, St. Mark's Church, Osborn, is conference secretary for young women.

LEADERSHIP TRAINING opportunities are being offered in the Dayton area to ULC and ALC people with a school, on six Monday nights beginning April 5, held at First Church, Dayton, the Rev. William C. Zimmann pastor. A faculty of 10 pastors and leaders is directed by the dean, Dr. Harry W. Hanshue, Grace Church, Dayton.

SPRINGFIELD is 85 per cent Protestant it was discovered recently. In February a National Christian Teaching Mission under the direction of the International Council of Religious Education rallied 1,691 workers to complete 18,817 calls in the church census. Grace Church, the Rev. Anton L. Anderson pastor, reports 238 names of unchurched persons added to their responsibility rolls. Third Church, the Rev. Wilbur L. Harmony pastor, reports more than 400 names. . . . Toledo, Columbus and Cleveland have participated in this program and Dayton will follow in September.

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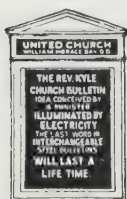
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Philadelphia Gets Ready For 200th Anniversary of Ministerium

By WILLIAM ELBERT III

PHILADELPHIA—Churches in this area are
preparing for the 200th anniversary con-
vention of the Ministerium of Pennsylvania

Pennsylvania

to be held at Holy Com-
munion Church, Phila-
delphia, beginning May
24. Six hundred and five congregations
will be represented this year as compared
to the 10 congregations which gathered at
St. Michael's Church, Philadelphia, in 1748.
Bishop Hanns Lilje will broadcast over
the Columbia Broadcasting System's
"Church of the Air" on the Sunday pre-
ceding the convention (May 23) from Holy
Communion Church at 10.30 A.M., PST.

In addition to the presence of Bishop
Lilje, Archbishop Erling Eidem and Mrs.
Eidem, Bishop Arvid Runestam and Prof.
Hilding Pleijel will attend the sessions.
Archbishop Eidem will conduct a service
at Zion (Augustana) Church on May 24.

An event in connection with the con-
vention will be a fellowship tea in the par-
ish house of Holy Communion Church on
May 24, under the auspices of the Women's
Missionary Society of the Philadelphia
Conferences for all the women visitors.

ZION CHURCH, Wilmington, Delaware, the
Rev. Sterling F. Bashore pastor—now
celebrating its 100th anniversary year—
was host to churches of the Philadelphia
Conference for its convention on April 20.
The Rev. Lester E. Fetter of Alsace Church,
Reading, was a speaker. Philadelphia Con-
ference Brotherhoods also held their spring
convention at Zion Church on April 20.

UNDER THE LEADERSHIP of the Rev. W.
Chester Hill, conference chairman, churches
of the Philadelphia Conference have be-
gun efforts to raise their quota of \$29,268
toward the special appeal of Muhlenberg
College for \$250,000 to restore its adminis-
tration building. The German Conference
has a goal of \$7,874. It is hoped that quotas
will have been raised in full by the time
of the synod meeting in May.

The Lutheran

A GROUP CALLED "Friends of the Aged" organized recently to assist the work of the Drexel Home for the Aged in Philadelphia. This group hopes to be of service through financial aid, increasing publicity for the home in the Philadelphia area, and through the promotion of friendship and social affairs for the residents of the home. This home receives no aid from official boards and agencies of the church.

Officers elected include Mrs. Claude Dierolf, Mrs. Bela Shetlock and Mrs. Harry Berlinger.

DR. EARL S. ERB, secretary of the Ministerium, will speak at the spring commencement of the Philadelphia Seminary on May 20. Seven students are to be graduated. On April 27 in the library of the seminary a new group under the sponsorship of Dr. Peter P. Hagan will be organized, to be called "Men of Mt. Airy." It will be comprised of laymen and pastors who pledge to contribute \$10 or more each year.

A LUTHERAN CHURCH SCHOOL Workers' Conference was held Feb. 28 at Messiah

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Church, sponsored by the Lutheran Sunday School Superintendents' Association in co-operation with representatives of the Central Pennsylvania Synod and the Ministerium of Pa. Attendance was 405.

GETHSEMANE SCHOOL of Christian Education in co-operation with the Women's Auxiliary of the Board of Inner Missions held a lecture series for Lutherans of the Philadelphia area at Holy Communion Church during February. Total attendance for the series was 208. . . . SALEM CHURCH, FRANKFORD, dedicated a memorial plaque placed in the church in memory of the Rev. Francis Miller, pastor of Salem for 46 years. The present pastor, William E. Nye, officiated.

ON APRIL 11 the Rev. Claude O. Dierolf celebrated the 20th anniversary of his pastorate at Bethlehem Church. The sermon was preached by Dr. Jeremiah J. Schindel.

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Zeidler Elected in Milwaukee

By CHARLES A. PULS

MADISON—Frank P. Zeidler, brother of Pastor C. H. Zeidler of Trinity Church, Appleton, was elected mayor of Milwaukee on April 6. Another brother, Carl Zeidler, had been elected mayor of Milwaukee in 1940. Soon afterward he enlisted in the U.S. Navy and was lost at sea.

The new mayor is a member of Redeemer Church, Milwaukee, and a Sunday school teacher. He was a candidate of the Socialist party, and a member of the city school board. He is 35 years old.

Lutherans are plentiful on the list of Wisconsin people who have rendered notable service. A list of such persons was recently printed in the Milwaukee *State Journal*. Among them were: Major Richard I. Bong, ace flyer in World War II; Major Jack L. Jerstad, member of Holy Communion, Racine, who won the Congressional Medal of Honor; the late Carl Zeidler; Oscar A. Rennebohm, now governor of Wisconsin, who is a member of Luther Memorial Church, Madison.

WHEN DR. JOHN F. FEDDERS, Lake Park, Milwaukee, laid his hands on the head of Barbara Harpke in the rite of confirmation on Palm Sunday, she became No. 2,000 in his 28-year ministry. This church expects to call an assistant pastor in time for service at the close of school.

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THE REV. HENRY E. HORN, President

BOX K, MARION, VA.

AT PRESENT there are only two vacancies among the ULC churches of Wisconsin—Resurrection, Milwaukee; St. Mark's, Jefferson.

MISSIONARY PASTOR George E. Dressler will organize the new congregation in Waukesha May 2. The church will be named St. Mark's, and at least 70 are expected to be charter members. The mission congregation is now worshipping in a school building.

THE STEWARDSHIP COMMITTEE of the synod is dead-in-earnest about "stretching" to meet the double goal of benevolence in 1948. When asked what the prospects of the Northwest Synod are for raising the double goal, Treasurer J. K. Jensen said, "Our income for the General Fund for the first two months of 1948 shows an increase of approximately 30 per cent over the same months of 1947."

THE PINE LAKE BOARD, with a new camp on its hands, has announced the schedule for its first season.

June 25-27—Brotherhood Camp

July 4-10—Post High School

July 11-17—Youth (Grades 9 to 12)

July 18-24—Youth (Grades 6-8)

Aug. 1-7—Missionary Society

Aug. 8-14—Sunday School Camp

Aug. 15-21—Family Week

Aug. 22-28—Youth (grades 9-12)

The Rev. C. A. Kipps, Marshfield, will be the camp manager. Mrs. Clarence Holtman, 2422-A West Auer Ave., Milwaukee 6, will be the full-time registrar for all camps. Conference President Paul E. Bishop has announced a complete staff and faculty. The Rev. C. H. Zeidler is president of the board. Two pre-fabricated buildings will be erected as soon as weather permits. Plans for the proposed "Camp Nurse's Cottage" are pending. Camps during 1948 will be limited to 125.

THREE LUTHERANS are to be featured at the Wisconsin Pastors' Conference to be held at the university April 19-21. They are Governor Oscar Rennebohm, Dr. Conrad Bergendoff, Rock Island, Ill., and Dr. Myrus Knutson, pastor of Ascension Church, Milwaukee.

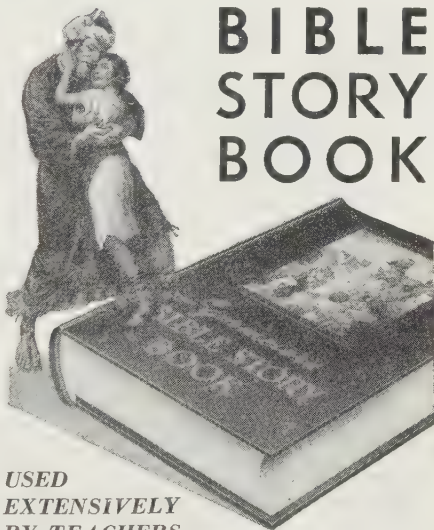
April 21, 1948

DECEASED

Herman F. Gohn

The Rev. Herman F. Gohn, 47, pastor of St. James' Church, Philadelphia, collapsed as a result of a heart attack suffered while playing handball April 5, in the Central

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(Phila.) YMCA and died almost immediately. A native of Harrisburg, he was educated at Gettysburg College and Mt. Airy Seminary, from which he was graduated in 1927. Ordained the same year, he assumed his first pastorate at First Church, Lock Haven, Pa., serving there until 1932. From 1932 until 1943, Mr. Gohn was pastor of Holy Trinity Church in Catasauqua, Pa., from where he moved to St. James' in Philadelphia. In recent years, he has been serving the Lutheran Ministerium of Pennsylvania as chairman of its Committee on Children of the Church.

His wife, the former Margaret Brenholtz, and two children, Margaret Anne, 16, and Herman B., 12, survive. Funeral services were conducted in St. James' Church.

Charles Lambert

Dr. Charles Lambert, retired Lutheran minister, died in Allentown, Pa., on April 4. His death was due to leukemia.



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He was born in Spring Township, Snyder Co., Pa., in 1879. He was graduated from Susquehanna University in 1901, and from the Theological Seminary in 1904. He received the degree of D.D. from Susquehanna in 1923.

He was ordained by the Susquehanna Synod in 1904, and served parishes at Friedens, Crafton, Shippensburg, Bellwood, Salisbury, and Elysburg. He retired in 1944.

Pastor Lambert is survived by a daughter, Margaret E., a teacher in New Brunswick, N. J.; a son, George H., an electrical engineer in Allentown, Pa.; a sister, Elizabeth of Washington, D. C.; and two grandchildren.

Funeral services were conducted April 7 at Trinity Church, Selinsgrove, by the Rev. John Heller and the Rev. Charles Staub.

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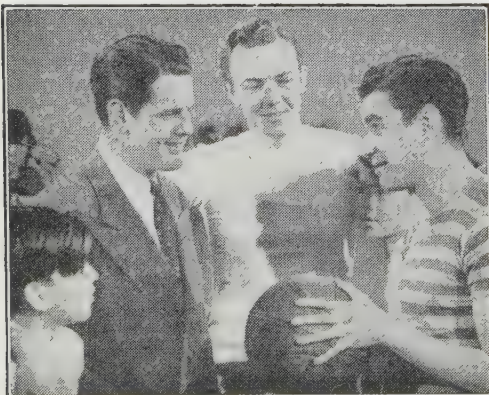
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- 10-12. Michigan Synod. Messiah Church, Constantine
- 10-13. Pacific Synod. St. James' Church, Seattle, Wash.

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- 17-19. Iowa Synod. St. John's Church, Des Moines
18. Women's Auxiliary, Southern Seminary, Columbia, S. C.
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IN CONCLUSION

HAVE YOU ANYONE in your church who can't sing? . . . some fellow who is always at least three notes off the tune, but who loves to sing—and does. Even his best friends can't tell him how terrible he sounds.

One might hope that he would learn to sing rather softly. But by no means should he be discouraged from joining his tuneless voice with the others in the congregation's worship. This is one of his fundamental freedoms as a Protestant Christian.

Sometimes our church music is too good. We put it in charge of a high-priced choir that swings through the liturgy and hymns with professional skill, and then settles down to the truly important business of the Sunday morning anthem. In the presence of such Art, the average congregation quiets down to a faint murmur in its parts of the service.

Most of the show-off choir ideas were borrowed by Lutherans from churches which don't have the strong musical tradition we inherit. Fortunately these ideas are rapidly fading out. Church music is emerging from the dark days of the exhibitionist quartet. We are rediscovering the true character of Protestant worship.

WHILE THE QUARTETS were performing so brilliantly and uselessly, the congregations that really wanted to sing were getting the idea they needed the "Gospel songs," full of easy rhythm, especially the rollicking choruses. I got to the point where I would rather hear a simple-minded congregation enthusiastic about "Brighten the Corner" than some solo tenor coming out strong on "The Palms."

Fortunately we don't need to choose between ignorant music and some tremendous soprano trying for high C in her Sunday morning performance. There is plenty for us to sing in church—even though it was already ancient in our grandfathers' day.

A congregation in 1948 can express itself splendidly in the 17th-century chorales, as Dr. Leupold explains in *THE LUTHERAN* this week. Maybe we haven't produced much church music of consequence in the last century or so, but why shouldn't we employ the riches of all centuries in our Christian devotion?

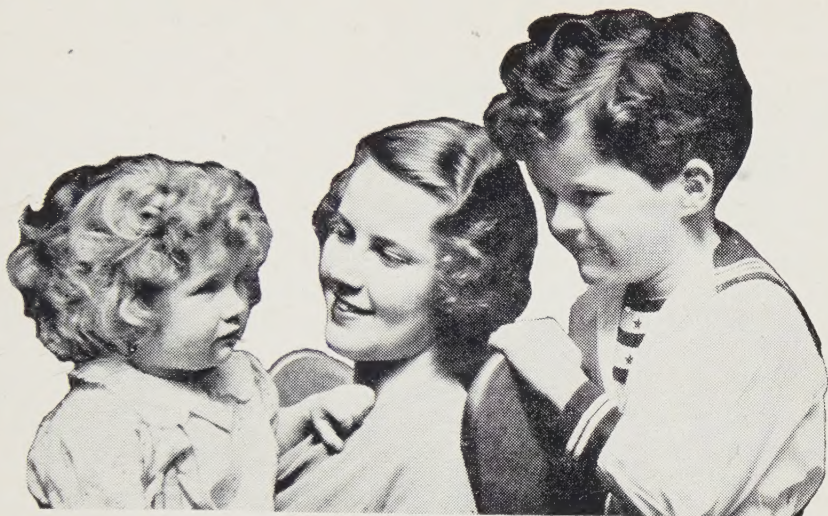
Things aren't necessarily sacred because they are old. But hymns which live through many years evidently have great depth and power, and are worth learning.

When we learn to sing them well, we are taking our places in the great company of Christians of ages past. There is some satisfaction in being in the main stream of the Christian life of the centuries. One value in keeping the old music in active use is that this sets a standard of excellence by which to measure the new music as it comes along.

THE REASON I write about church music this week, and also why we have the articles by Drs. Leupold and Seltzer in this issue, is that Sunday, April 25, is "Cantate"—"Singing Sunday." Our church is trying to build up this day as a special time for thinking of the great place of music in the life of the congregation.

Even if you are like the off-tune singer described in Paragraph 1, music is important in your Christian life.

—ELSON RUFF



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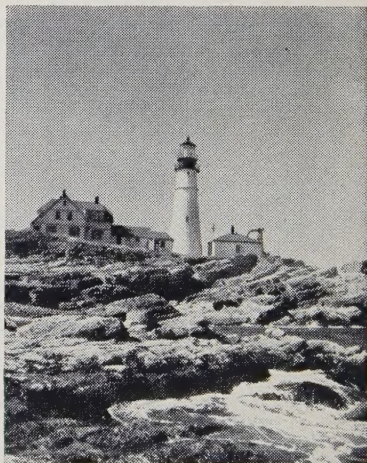
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